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PONTIFICAL COLLEGE JOSEPHINUM.

THE Pontifical College known by the name of "Josephinum" is a unique institution among the ecclesiastical colleges and seminaries of the United States. It owes its foundation to the Right Rev. Mgr. Joseph Jessing.[1] A native of Münster in Westphalia, he entered at an early age the ranks of the Prussian army. During a five years' term of service he was privileged to attend the royal military academy until 1860, when he abandoned the military career in order to enter the ecclesiastical life. The wars of 1864 and 1866 called him back once more to the army in the defence of his country. At the conclusion of the peace-treaty he resolved to devote himself to the foreign missions, and with this in view he sailed for America. Having completed his theological course at Mount St. Mary's of the West, he was ordained to the sacred ministry, and sent to do missionary work in the city of Columbus. After some time spent there he was assigned to the charge of the Sacred Heart Church, at Pomeroy, Ohio.

It was whilst at this latter place that Father Jessing began the publication of his now widely circulated paper, the *Ohio Waisenfreund*. His avowed purpose was to devote the proceeds of his editorial work to the education and support of homeless orphan boys. The enterprise soon proved successful, and in 1875 he was able to put into operation his charitable

[1] Born November 17, 1836.

scheme. An orphan asylum for boys was opened at Pomeroy, under the patronage of St. Joseph. God prospered the undertaking from the very beginning, and in 1877, on account of the rapid growth of the institution, Father Jessing deemed it prudent to resign his parochial duties and to remove his home to Columbus. Here he bought a house and plot of ground to answer the purposes of the asylum. So great was the progress made during the next few years that, in 1880, a new building had to be erected, which was opened on October 15, in honor of St. Thuribius, an American saint. Since then the chapel has been enlarged and serves now exclusively for the use of the seminary. Soon more ground was needed, and in time the entire square which at present constitutes the site of the Josephinum was acquired. Since the purchase of the first tract of ground eleven fine brick buildings have been raised for the various purposes of the institution. In 1896 a structure was completed for the use of the orphans and to accommodate the Franciscan Sisters who attend to the domestic cares. This house is separately located, so as to divide the grounds of the orphanage from those intended for the students. It also contains a chapel dedicated to St. Rose of Lima, the first American saint. Another more recent addition to the group of college buildings is a four-story house, erected last year to provide private rooms for each of the students in the theological and philosophical departments.

It was stated above that the institution began originally as an asylum for boys bereft of homes; hence it was known for some years under the name of "St. Joseph's Orphan Asylum." In course of time, however, the scope of the institution was widened, and the whole complex of buildings representing different departments of boys' training is now known as the "Josephinum."

During the twenty-four years of its existence the institution has sheltered a very large number of boys, to whom the founder has been a father to care for their wants in a true Christian sense. They were received in the spirit of Christian charity, simply for the love of God.

It is needless to say that at the outset of his work Father

Jessing was obliged to cope with many difficulties akin to those which arise in the endeavor to shelter and educate boys who had been under no definite educational influence before they came to him. Furthermore there devolved upon him the task, after having brought them through their elementary education, of finding permanently useful and honorable employment for them. The founder set himself to work out some satisfactory solution of this problem. Many experiments were tried, some of which proved successful, whilst a few had to be abandoned. In these days of mechanical inventions and factory competition the difficulty is much greater than it was when tradesmen were not so numerous. The printing department supplied a useful means of suitable occupation, and in the course of years many competent printers and pressmen have been trained and sent forth from the Josephinum. The tailoring establishment likewise turned out efficient lads, who thereby found it possible to earn an honorable livelihood. A shoe department, inaugurated years ago, has not been so successful. Whilst Father Jessing was thus endeavoring to find new means for providing a useful sphere for his boys in other directions, the happy thought came to him of establishing an ecclesiastical art department. He at once set about the carrying out of his plans, and in 1884 he founded an industrial school of art, where every variety of church decoration and ecclesiastical work, such as altars, pulpits, and other church furniture, is made in the most approved and finished styles, under the direction of skilled and artistic workmen. In this work many of the youths find a good opportunity of mastering the different branches of the art of interior church-furnishing. The whole department is under the supervision of Mr. Herman Alard, well known to church builders as an artist and designer of superior merit; and the best testimony of efficiency in this department is found in the excellent work of the Josephinum, which may be seen in several churches of the United States. Lately, however, the Right Rev. founder has transferred this art department to a company of Catholic gentlemen who continue it under the title "Josephinum Church Furniture Company."

In order to afford an opportunity for practical instruction

in farm work, which, though not so lucrative as the average trades, is at least steady and not subject to factory competition, Father Jessing purchased a hundred-acre tract of land near Columbus. At the same time the land was intended for the production of the necessary supplies for the institution. Both ends have been in a measure achieved, although perhaps not as well as was expected. From time to time the heart of the Right Rev. Monsignor is cheered with happy letters from former inmates of the Josephinum, written in thanks for his many kindnesses and fatherly care of them.

In 1888 a college designed for the education of young men for the sacred ministry was established in connection with the orphanage. The new enterprise was the outcome of a short article that had appeared in the *Ohio Waisenfreund*, on the subject of aiding poor boys to obtain the means to study for the sacred ministry. The article was suggestive and brought a number of applications from boys of German extraction, destitute of the means to defray the expenses of a collegiate course, to Father Jessing, asking him for direction and assistance. With full trust in the blessing of God and in the generous spirit of the German Catholics, the founder of the Josephinum determined to remove the financial difficulty from the way of so many talented and pious young men, by organizing a free college, where the ordinary curriculum of studies preparatory to the seminary course might be pursued. Commending this new undertaking to St. Joseph and resting on our Saviour's words: "Whatsoever you do for these, the least of my brethren, you do for me," he received several of the young men into his house in Columbus, where a chance would be afforded them to start their studies. The ages of the candidates who presented themselves ranged from fourteen to sixteen years. Father Jessing turned his own apartments into class-rooms and constructed a former workshop into a suitable habitation for the new students. Studies began on September 1, 1888, and thus the now flourishing Pontifical College of the Propaganda made its beginning. Success marked the work of the first year, despite the many inconveniences connected with the infant institution. In the meantime new candidates applied for admission, and in 1889 a

second class was organized. Since then the institution has steadily grown, the same mode of procedure being observed during the years following its foundation up to the present date. To-day the College Department and Seminary of the Josephinum consist of six classes of the collegiate course, two of philosophy and four of theology. Every facility is offered for fully equipping the students for their future duties on the mission.

As before stated, the Josephinum is an absolutely free college for those students who are unable to meet the expenses of a college course. Those who happen to have sufficient means to defray part of their board or to provide their own clothing are, of course, expected to do so, and thus to relieve in some degree the burden resting upon the College, which was primarily founded for poor students. The present faculty includes, besides the Right Rev. Rector, eleven priests and several lay professors.

The undertaking was an individual enterprise, and the founder deemed it advisable to place the institution on a canonical basis, so as to enhance its efficiency in the service of the Church in America. As one of the chief aims of the College is to send forth priests conversant with both the German and English languages, its scope appeared wider than would have been required to satisfy the needs of the Diocese of Columbus, which numbers only 60,000 Catholics, of whom very few are of German birth. The aim of the College could never have been attained if the College had been identified with any individual diocese. In view of this fact, the establishment was offered to the province of Cincinnati as a seminary for the education of German priests. The bishops, however, did not see their way to taking any definite steps in the matter. Recourse was then had to Rome, and the College was aggregated to the Holy See, with these specifications, that the main object already mentioned be provided for, and that the whole institution be under the direct jurisdiction of the Propaganda. On December 12, 1892, the S. Congregation for the Propagation of the Faith ratified the proposal, and gave to the College canonical constitutions. The Sovereign Pontiff graciously sanctioned both the enactments of

the Propaganda and decreed that the Josephinum be incorporated as a Pontifical College under the immediate authority of the Propaganda.

The costs of the buildings and the maintenance of so many pupils were borne by the proceeds of the *Ohio Waisenfreund* and the generous donations of German Catholics, as well as by the income derived from the foundation of scholarships. These had been inaugurated in 1893, when the Rector announced through the columns of his paper his intention of soliciting foundations for the permanent support of the clerical students of the institute, $5,000 being the sum necessary for a scholarship. To maintain the twelve classes prescribed by the constitution at least one hundred endowments were needed. The funds were generously subscribed. Between September, 1893, and July, 1894, six perpetual burses were established. During the following year the number was increased to sixteen; and before the close of the scholastic year of 1896, nine more were added. At this writing the fiftieth fund has been subscribed. It looks as though the financial basis of the Josephinum were secured.

At the close of the scholastic year of 1894, the late Apostolic Delegate, Cardinal Satolli, honored the College by a visit. The eminent guest came in his official capacity and remained three days. On the same occasion he ordained to the priesthood the Rev. Father Peters, the first student from the College to be raised to the sacred ministry. Fifteen candidates took the *juramentum* to the Holy See prescribed for papal colleges, and twenty seminarians who had bound themselves during the previous year received clerical tonsure.

On June 5, 1894, the College was incorporated under the laws of the State of Ohio, as a legal body, with power to confer degrees and academical honors. The official title of incorporation is, "The Pontifical College Josephinum of the Sacred Congregation for the Propagation of the Faith."

By a decree of the Propaganda, dated April 2, 1894, the following privileges were granted to the institution:

(1) The students of the Josephinum are permitted to assume the habit of the Collegium Urbanum, at Rome.

(2) The Josephinum has been constituted a regular parish, with full canonical rights, the Rector being the incumbent.

At the instance of Cardinal Satolli, the Supreme Pontiff conferred upon the founder of the Josephinum the dignity of "Domestic Prelate;" it was intended as a mark of recognition of the excellent work which Father Jessing had done in establishing the Seminary.

In order to further strengthen the intimate relations with the Holy See now enjoyed by the College, it is proposed, with the approval of the Holy Father, to found a College in the Eternal City where the more advanced students of the Josephinum will be enabled to take higher courses in philosophy and theology. As it is, some of the students now go for this purpose to the Urban College, of which the Josephinum is an affiliation. The Rev. Dr. J. Seuffert, Professor of Moral Theology and Canon Law, was the first to return to America, after completing such a course in Rome. It is hoped that the funds requisite for carrying out this plan will soon be at hand.

Last June, marking the close of the eleventh scholastic year, the Josephinum was visited by the present Apostolic Delegate, Archbishop Martinelli. On this occasion six alumni, who had commenced and finished their studies at the institution, were raised to the sacred priesthood. Eight others received subdiaconate, four minor orders, and four were tonsured.

The number of the students at present in the College is 167, of whom 73 have taken the *juramentum* of the Propaganda; of these latter 14 are in Holy Orders and 32 are clerics. The course which the College offers is complete, and it is the aim of the founder to make the Josephinum a theological school of the very first order in excellence of studies and ecclesiastical discipline, where holiness of life and knowledge go hand in hand. The priests who leave the institution receive their appointments directly from the Propaganda, although the field of their labors is confined to the United States.

HORÆ LITURGICÆ.

III.

I HAPPENED to come across an old number of the *Irish Ecclesiastical Record*,[1] in which there was an article on "The Catholic Principle of a Liturgical Language," and amidst much that was interesting my eye fell on the following passage:

"But perhaps the wildest outburst during the eighteenth century of this dangerous error, condemned so often by the Church, is to be studied in the abortive schismatical Synod of Pistoja, held under the protection of the Grand Duke of Tuscany and presided over by Scipio Ricci,[2] Bishop of Pistoja and Prato, in which it was determined, amongst other innovations contrary to the practice of the Church, to celebrate the Liturgy in the vulgar tongue and to read all the prayers of the Mass in a loud voice, suppressing entirely this particular application of the discipline of the *Secret*, which has come down to us from the earliest times, and the principle of which is manifestly maintained in the prayers and the ceremonies of the Holy Sacrifice."

The latter part of this sentence made me rub my eyes. There was clearly a misapprehension on the part of the Reverend writer of the causes which brought about the custom of saying certain parts of the Mass as it were in secret. I noticed that Dom Gueranger is frequently mentioned as an authority. He was an ardent lover of liturgical studies. But apart from the fact that his efforts were disastrously crowned with a certain success, owing in part to an over-weaning turn of mind, Dom Gueranger happens to be of very little authority. He did not often understand the drift of the documents he was discussing and suffered from the effects of his position. He was writing to support a thesis and not to find out what the *monumenta* themselves taught. At all costs he was determined to uphold certain aspects of history which are hopelessly discredited; and he ardently sympathized with that courageous logician, Louis Veuillot, who affirmed ignorance to be quite as serviceable as knowledge for the vindication of truth. To him, like to so

[1] October, 1888.

[2] He was nephew to the Ricci, General of the Jesuits at the time of the suppression.

many others, the defence of a thesis was far more easy than the discovery of truth. While giving Dom Gueranger all the credit which is undoubtedly his due, for directing the French mind away from the vapid, sentimental prayers which fill their prayer books,—prayers of no authority whatever,—to the grave majestic prayers of the Liturgy, he has been found to be so unreliable in his statements, so reactionary in his treatment of historical facts, that he is no longer looked upon as an authority.

A new school of liturgists has arisen in France and is using the methods of historical inquiry which are now universally recognized as the only true methods of arriving at satisfactory results. This new school in fact has retraced its steps to the profound knowledge and well-balanced criticism which make the French liturgical, historical, and patristic schools of the eighteenth century of such weight. It has gone back to that great school of which the foremost representative is a man whose name has been covered with opprobrium by interested opponents, and who, like many other good men and true, has been called a Jansenist, because he knew the truth and spoke it out, and because, instead of accepting his century as the *ne plus ultra* of liturgical perfection, he dared to inquire into the origin of things and learned what history could tell him. I refer to the honorable name of Dom Claude de Vert, a Benedictine monk of Clugni, who wrote the *Explication simple, litterale et historique des cérémonies de l'Église*, in four volumes. This is by far the best work on the subject. So imbued had I been with the charge of Jansenism against this author, that I began his work with a certain amount of trepidation. As my delight increased on reading, so did my surprise. There is absolutely not a word of Jansenism in the book. Far from it, although lamenting as many of us do that much of the old beauty and significance has passed away, and perhaps expressing a wish for their revival, —and who is there who knows and loves these things that does not wish to see them restored?—he says, concerning the very question of the secret parts of the Mass, that the Church is the mistress of the matter; it is for us to judge whether it is *à propos* and to permit it, and as long as she does not, "it would

be a crime to do otherwise, the most specious reasons will always be confounded by the usage."[3] It is an honor to me to write the above in defence of the learned and orthodox Dom Claude de Vert, and I would I could send others to the marvellous mine of knowledge contained in his volume.

But now to the point of this article. What does history teach us concerning the practice of saying certain parts of the Mass in secret? Is it in any way a remain of the *disciplina arcani*, as the writer in the *Irish Ecclesiastical Record* suggests?

Clearly not. What was, as regards the Mass, the *disciplina arcani?* The whole of the Mass of the faithful—that is, after the Gospel or homily—was, in regard to the non-baptized or uninitiated, the Secret. The word *Secret* was used only in reference to them, not to the body of the faithful, who, in the words of St. Augustine: "Know all things and hear all things." To them it was given to know the mysteries of the Kingdom of God. To the others the deacon addressed the words: *Foris Catechumeni*, or, according to St. Gregory,[4] *Si quis non communicat, det locum.* This was, of course, like the pagan formula Virgil mentions: *Procul, O procul esto profani.*[5]

Here we gain one step: the Secret did not apply to any one particular prayer of the Mass, but to the whole of the Mass proper.

Let us see how it came about. In the old Roman Rite, as depicted in the *Ordines Romani*, we can see how things worked. The uninitiated have been dismissed and the Sacrifice begins. The officiant salutes the people with the *Dominus vobiscum* and then adds *Oremus.* But no prayer was said. While the material for the Mass was being offered and prepared the choir sang the psalm called from its position the *Offertorium.* The officiant, however, said no prayers at the oblation. Those now said are of much more recent date (about the eleventh century) and do not enter into our consideration. Nevertheless, we may add that after they were introduced there could be no use in saying them out aloud, as the choir are then engaged in singing the

[3] Vol. I, p. 349, ed. 1710.
[4] *Dialog.* Lib. II, c. 23.
[5] Æneid, 6.

Offertory. The materials for the Sacrifice being prepared, the priest calls on the assembly to pray—*Orate Fratres*, etc., and after their reply he recites the prayer which in the older missals is known by the name of the *Oratio super oblata.* How came it to be called, as it is to-day, the "Oratio *Secreta*"?[6]

Now the reason why this prayer is called *Secreta* is decidedly not because it is said in a low, secret voice (others argue it is said in a secret voice because it is called the *Secreta;* a pretty vicious circle!), but because it is the beginning of the sacrificial prayers, the whole of which was an *Actio* or *Oratio Secreta* to the uninitiated. We have an example of calling the whole of a service by the name of the first prayer in the case of a *Requiem* or a *Dirge.* That this is the real significance of the word *Secreta* will now appear. In an old MS. Sacramentary of Tours this prayer is called the *Arcana.* In other books it is called the *Secreta parva* in contradistinction to the Canon, which is known as the *Secreta major;* although sometimes the latter is called simply the *Secreta*, as by Innocent III in his *De Sacro Altaris Mysterio.*[7]

Another meaning attached to the term *Secreta* as applied to the prayer before the Preface is, according to Cassander,[8] as follows: "We must not imagine that this prayer is called the Secret because the laity were not allowed to learn it or to hear it, but only because it was not sung, but said in the same tone as the Canon." And of the Canon itself he says: "This part of the Mass is also called the Secret, not because, as some imagine, the people were not allowed to hear it said, or to read it, or to know it by heart, but because it was found suitable to pronounce it in the speaking tone." So *Secreta* means practically that which is not sung; for example, the Preface. "Clamat ad populum ut . . . habeat. . . . Sursum corda, ac deinde ut Gratias agat Deo . . . igitur hoc necessario extollitur voce." Peter the Venerable (1158), abbot of Clugni, in his statutes speaks of low Masses as "Missae Secretae."[9] That

[6] In the Milanese Rite this prayer is said in the same tone of voice as the Collect and Post-Communion.

[7] Migne, *P. L.*, vol. 217, p. 840.

[8] *Liturgia*, c. 28.

[9] Migne, *P. L.*, vol. 189, p. 1027.

this prayer and all the Canon were said in a loud voice by the celebrant is clear from the *Amens* still preserved in the missals we use to-day. Cardinal Bona quotes Florus, deacon of the Church of Lyons (860), as mentioning the custom of the faithful saying *Amen* to the prayer. Paschasius Radbertus, abbot of Corbie (865), says: "Qua prece[10] expleta, consona voce omnes *Amen* dicimus."[11] Rabanus Maurus (856) and Walfridus Strabo (849), though writing in detail about the Mass, gave us no hint that the Canon was said in an unintelligible tone. The first to mention the change seems to be the pseudo-Alcuin[12] in the tenth century; and the other liturgical writers, such as John Beleth Durandus and Robert Paululus, speak of the custom as a simple novelty, using such terms as "Cum antiquitus," or "Cum olim," or "Cum primitus publice et alta voce Canon diceretur."

Let us now see what it was that brought about the change. First, as regards the *Oratio super oblata*, and then the Canon. It must be remembered that high Mass gives the rule for low Mass, not *vice versa*. Now, it was that eternal question of Church music and the vagaries of choirs, even in those far-off days,[13] that made the priest say these prayers in a tone unintelligible to the people. It was just about this time that the Plain Song was losing its syllabic character (as in the *Sanctus* for a Requiem Mass), and was being tortured by all sorts of elaborations until it was becoming impossible to catch what the word was. All that could be heard was a syllable lost in a maze of 20 to 200 notes which went wandering up and down the gamut. Also at this time there were feeble first attempts at harmony, and counterpoint was exercising the ingenuity of composers. Hence the music of the *Schola Cantorum* was beginning to assert itself unduly. It ought to have finished its psalm before the *Orate Fratres*. But who ever knew a choir to consider anyone but itself?

[10] "Ut fiat Corpus et Sanguis Dilectissimi Filii Tui, D.N.J.C."—*Ibid.*, Vol. 120, p. 1365.

[11] Migne, *P. L.*, vol. 119, p. 72.

[12] *Ibid*, vol. 101, p. 1256.

[13] Did not Mark Twain say that he once heard of a choir that was well behaved, but it was so long ago that he did not know when or where it was?

According to the old *Ordines Romani* the Pope before beginning the *Orate Fratres* used to make a sign for the *schola* to end. They might have done so for the Pope, but not for anyone else. Hence it came about that the priest, instead of waiting as he ought to have done (or better still, cutting the choir short), went on with the prayers he had to say in a speaking tone; and as there was no use in trying to make himself heard above the music, he said them quietly to himself and so saved his voice for the Preface.

According to the old custom, having sung the Preface, the priest sang with the *schola* the *Sanctus.* Charlemagne[14] ordains that the priest should join his voice to those of the holy angels and of the faithful in singing the *Sanctus, Sanctus, Sanctus.* This would look as though the custom was even then beginning to drop out and had to be restored. The author of the *Micrologus* mentions the same custom. But when the Plain Song became elaborate and the priest could no longer join in, there was again only one of two courses to follow: either to wait until the choir were willing to allow him to proceed, or to continue the Mass in the same way as he had said the *Oratio super oblata.* It is easy to see what course would be chosen, especially, as Dom Claude de Vert remarks, seeing that Latin was no longer understanded of the people, the priest consulted first his own convenience and was not sorry to profit by all the changes, and was ready to give weight to every excuse which would add to his comfort and save his voice and throat by now reciting secretly what formerly he had to say aloud when the priest was heard by everyone.[15]

We may add to our proof that "from the earliest times"[16] all the Canon was said aloud, the following facts: The Emperor Justinian[17] orders priests and bishops to celebrate the prayers of the oblation in a loud and intelligible voice so that the people, hearing what is said, should be drawn to lift

[14] Capit. an. 787, caput 50.
[15] *Cf. op. cit.*, vol. I, p. 317.
[16] *Irish Ecclesiastical Record.*
[17] *Nova*, 123.

up their hearts to God with more devotion. From this the learned Dominican Goar, in his notes on the Euchologia, concludes that in the sixth century the prayers of the Canon were said out aloud. I think we may also add that evidently the custom of saying them secretly had been then begun. And this may be explained by the position in which Christians now found themselves to be. No longer confined to catacombs or to small secret chapels, in which the voice could travel without difficulty, priests found themselves celebrating in large churches, where it was a distinct effort to make the voice heard throughout the building.

The *Ordo Romanus XIV* orders the priest to recite the Canon in the same tone of voice in which he said the *Sanctus* with his ministers, and so in an intelligible way. The Council of Basle condemns the *abuse* of certain churches where private Masses were said in so low a tone that they could not be heard by the assistants. The numerous examples quoted by Dom Claude de Vert go to prove that the Gallican Church kept up the old tradition for a long time. The Council of Rheims (1583) orders that the priest when saying Mass should pronounce the words so clearly and distinctly that the assistants might hear him.

We may mention too the well established fact that "from the earliest ages" priests used to concelebrate with the bishop, saying all the words with him and even consecrating with him. We have kept some remains of these concelebrations. The Ordination Mass and that of the consecration of a bishop are concelebrations; and the universal custom of priests receiving Communion on Maunday Thursday with stoles is a remain of the day when they concelebrated with him, and the fact that they, clad in sacrificial vestments, take part with him in the blessing of the Holy Oils. According to the Apostolic Constitutions and the appendix to the *Ordo Romanus I*, this practice of concelebration is ordered. Amalaricis speaks of it at Rome in the eleventh century; and Innocent III[18] says the cardinal priests surround the Roman pontiff and concelebrate with him. Durandus remarks the same.

[18] *Op. cit.*, cap. 25.

In the primatial church of Lyons, and at Vienne on all solemnities, and in many other churches on Maunday Thursday,—Chartres, for example,—the bishop concelebrated with his clergy. The Carthusians, who have kept up so many old customs, do this on Christmas Day, Easter, and Pentecost. Only the superior officiates at the Mass; the other priests concelebrate with him.

It has been left to the post-Tridentine rubricians to substitute *secreto* for *submissa voce* and to give quite another idea to our minds. The Council of Trent, in its wisdom, left many things indefinite and would not decide where decision was not absolutely necessary. As regards the Mass, the Fathers contented themselves with asserting that there are some things recited *submissa voce* and others *elata* or *elatiori voce*. Now here it seems to us clear that *submissa voce* is not identical with *secrete* in the sense modern rubricians attach to it. The word *elata* is opposed to *submissa*, the argument being the stronger when the comparative form is used. On the other hand we must bear in mind that the words *secrete*, *tacite*, *submissa voce*, *tono legendo*, etc., meant simply "not sung." Are we to understand even the Pian Missal to mean against all history *secreto*, to mean something else than the Tridentine Fathers understood by *submissa voce?*

From a careful study of the Missal as we now have it, we find the same ambiguity of expression. Sometimes these preceptive rubrics simply give a verb without any adverb, thus leaving the question of tone untouched. Let us put the rubrics together; but for our purpose it will be quite enough to mention the place and indicate the precise words used:

1. Offertory Prayer: (the Missal says) dicit.
2. Orate Fratres: no distinction between the first two words and the rest of the sentence: dicit.
3. Amen: submissa voce.
4. The Secret Prayer: subjungit.
5. Per omnia, etc.: clara voce. Does not "clara voce" here mean the same as "elevata" or "alta"?
6. Sanctus: dicit.
7. Te igitur: dicit.

8. Memento: no rubrics of silence; "orat aliquantulum . . . deinde prosequitur."

9. Hanc igitur: dicit.

10. Words of Consecration: "profert verba consecrationis secrete,[19] distincte et attente."

11. Simili modo: dicit.

12. Words of Consecration: "profert . . . attente, continuate et secrete."

13. Haec quotiescumque: dicit secreto.

14. Unde et memores: dicit.

15. Supplices: dicit.

16. Nobis quoque: elata parum voce dicens. There is no indication that this direction is only for the first three words.

17. Per Ipsum: dicens.

18. Per omnia: dicit cantando vel legendo.

19. (*a*) Amen (festae): secrete dicit;

(*b*) Amen (feriae): submissa voce dicit. Here evidently the sense is the same and history tells us what that sense was.

20. Libera: dicit.

21. Per eundem: dicit.

22. Qui tecum: dicit.

23. Per omnia: dicit.

24. Pax Domini: dicens.

The other parts of the Mass I need not refer to, as they are (1) of a much later period; and (2) they concern the priest personally. But even here it is "dicit," "dicens secrete," "elevata aliquantulum voce dicit ter devote et humiliter" (the whole of the "Domine non sum dignus").

Turning to the directive rubrics prefixed to the Missal, § xvi, the Franciscan author uses two indications of pitch: "clara voce" and "secreto." This latter he understands so that while the priest can hear himself saying the prayers, the bystanders can not. In High Mass he makes use of another term to which he affixes no meaning: *submissa voce*, and makes confusion worse confounded.

[19] There is absolutely no reason why this word *secrete* should be taken in any other sense than the ordinary one of *submissa voce*, which is equivalent to "not sung," sung words being indicated by *elata voce*.

From the historic facts before the reader enough has been said to allow him to sum up the matter somewhat in this fashion:

1. Up to the tenth century *Secreta* was not confined to the *Oratio super oblata*, but meant the whole Canon.

2. It was so called because it was the secret hidden in the early ages from the uninitiated.

3. It was not said in silence, but out aloud. It was not sung.

4. The reason for saying this part of the Mass unintelligibly was not in any way to preserve the *disciplina arcani* which soon went out of date; but—

5. It came from the over-elaboration of (*a*) the Offertory, (*b*) the *Sanctus*.

Therefore, the reader will conclude that the writer in the *Irish Ecclesiastical Record* when he says "to read all the prayers of the Mass in a loud voice, suppressing entirely this particular application of the discipline of the Secret which has come down to us from the earliest times, and the principle of which is so manifestly maintained in the pages and ceremonies of the Holy Sacrifice," has been misled by the term *secret* as applied to the *Oratio super oblata*. The testimony of at least one thousand years is against him.

In this (I am afraid somewhat diffuse) sketch I have been simply concerned with an historical inquiry as to the custom of saying the prayers of the Mass aloud or, as we say now, in secret, and to see whether the *disciplina arcani* had anything to do with the matter.

ETHELRED L. TAUNTON.

London, England.

MY NEW CURATE.

XXX.—All's Well.

THE soul of Jem Deady was grievously perturbed. That calm and placid philosopher had lost his equanimity. It showed itself in many ways,—in violent abstraction at meal-times, and the ghoulish way in which he swallowed cups of tea, and bolted potatoes wholesale; in strange muttered soliloquies in which he called himself violent and opprobrious names; in sacrilegious gestures towards Father Letheby's house. And once, when Bess, alarmed about his sanity, and hearing dreadful sounds of conflict from his bedroom, and such expressions as these: "How do you like that?" "Come on, you ruffian!" "You'll want a beefsteak for your eye and not for your stomach, you glutton!" when Bess, in fear and trembling, entered the bedroom, she found her amiable spouse belaboring an innocent bolster which, propped against the wall, did service vicariously for some imaginary monster of flesh and blood. To all Bess's anxious inquiries there was but one answer: "Let me alone, 'uman; I'm half out o' my mind!" There should be a climax, of course, to all this, and it came. It was not the odor of the steaks and onions that, wafted across intervening gardens from Father Letheby's kitchen, precipitated the crisis; nor the tears of Lizzie, who appeared from time to time, a weeping Niobe, and whose distress would have touched the heart of a less susceptible Irishman than Jem Deady; nor yet the taunts of the women of the village, who stung him with such sarcasms as these: "Yes; Faynians begor, with their drilling, an' their antics, an' their corporals, an' their sergeants,—they couldn't hunt a flock of geese. Dere goes de captain!—look at him an' his airs; and thim Dublin jackeens above in the priest's house, atin' him out o' house and home, and not a man in Kilronan able to lay a wet finger on 'em." But, as in all great crises, it is the simple thing that proves the last straw, so in this. What steaks and onions, tears and taunts, could not do, was done by an innocent Havana, whose odors, sprung from a dainty weed,

held between the lips of one of these great representatives of Her Majesty's law, and wafted to the senses of Jem Deady, as he bent over his cabbages in his little garden, made him throw down his spade with something that seemed like, and most unlike, a prayer, and rush into the house and shout: "Tare an' houns! Flesh and blood can't stand this! Don't shpake a word, 'uman! Don't shpake a word! but get me soap, and hot wather, and a towel, while you'd be saying thrapsticks!"

Bess did as she was directed; and then paused anxiously in the kitchen to conjecture what new form her husband's insanity was taking. Occasionally a muttered growl came from the recesses of the bedroom; and, in about a quarter of an hour, out came Jem, so transformed that Bess began to doubt her own sanity, and could only say, through her tears:

"For the love of God, Jem, is't yourself or your ghost?"

It certainly was not a ghost, but a fine, handsome man, over six feet high, his hair curled, and his whiskers shining with Trotter Oil, and his long pilot coat with the velvet collar, which he had got from Father Laverty, and on which the merciful night, now falling, concealed the abrasions of time. Bess looked at him with all a wife's admiration; and then, half crying, half laughing, said:

"And what new divilmint are ye up to now?"

Jem answered not a word. He was on the warpath. He only said sarcastically:

"Ye needn't expect me home to tay, Mrs. Deady. I'm taking tay with shupparior company to-night."

An hour later there were three gentlemen in Father Letheby's parlor, who appeared to have known each other in ante-natal times, so affectionate and confidential were they. The gentleman in the middle was sympathizing with his brethren in the legal profession—for he had introduced himself as the local bailiff—on their being sent down from the metropolis and its gaieties, from their wives and children, into this remote and forsaken village called Kilronan.

"It ain't too bad," said one, with a strong Northern accent. "A' have bun in wuss diggins thon thus!"

Then the conversation drifted to possible dangers. And it appeared there was not, in Her Majesty's dominions, a more lawless and fiendish set of ruffians than those who lurked in Kilronan. Why, what did they do in the days of the Lague? Didn't they take his predecessor, as honest a man as ever lived, and strip him, and nail him by the ears to his door, where his neighbors found him in the morning? But "the poluss? the poluss?" "Oh! they're always looking the other way. But let us get the taste of these murderin' ruffians out o' our mout'! Come down to Mrs. Haley's. There isn't a better dhrop betune this and Dublin."

"But the proputty? the proputty?" said the bailiffs, looking around anxiously.

"As safe as if ye had it in yere waistcoat pockets," they were assured.

The three well-dressed gentlemen moved with easy dignity down the one dark street of the village, piloted carefully by the central figure, who linked his arms affectionately in his comrades', and smoked his weed with as much dignity as if he had been born in Cuba.

"Powerful dark hole!" said one; "one mut git a blow o' a stun and nuvver be the wiser."

"Or the prod of a pike," suggested the middle gentleman.

"Huv tha' no gaws here?" cried his neighbor.

"No. But we're thinkin' of getting up the electric light; at laste the parish priest do be talkin' about it, and sure that's the same as havin' it. But here we are. Now, one word! There's one ruffian here whose name mustn't pass yere mout', or we don't know the consekinces. He's a most concaited and outrageous ruffian, doesn't care for law or judge, or priest or pope; he's the only one ye have to be afeard of. Listen, that ye may remimber. His name is Jem Deady. Keep yere mouths locked on that while ye're here."

It was a pleasant little party in Mrs. Haley's "cosy" or "snuggery." There was warmth, and light, and music, and the odor of rum-punch and lemon, and the pungency of cigars and

the pleasant stimulus of agreeable conversation. Occasionally one of the "byes" looked in, but was promptly relegated to the taproom, at a civil distance from the "gintlemin." By and by, however, as more charity and less exclusiveness prevailed under the generous influences of good liquor, the "gintlemin" requested to be allowed to show the light of their glowing faces in the plebeian taproom; and the denizens of the latter, prompt at recognizing this infinite condescension, cheered the gentlemen to the echo.

"'Tis the likes of ye we wants down here," they cried; "not a set of naygurs who can't buy their tay without credit."

But the local bailiff didn't seem to like it, and kept aloof from the dissipation. Also, he drank only "liminade." It was admitted in after years that this was the greatest act of self-denial that was recorded in history. His comrades chaffed him unmercifully.

"Come, mon, and git out o' the blues. Whoy, these are the jolliest fullows we uver mot."

"And there isn't better liquor in the Cawstle cellars. Here's to yer health, missus."

So the night wore on.

But two poor women had an anxious time. These were Lizzie, who, in some mysterious manner, persuaded herself that she was responsible for the custody and safe keeping of the bailiffs in the eyes of the law; and if anything happened to them she might be summoned up to Dublin, and put on her trial on the capital charge. The other was Mrs. Deady. When eleven o'clock struck, she expected to hear every moment the well-known footsteps of her spouse; but no! Half-past eleven—twelve struck—and Jem had not returned. At half-past twelve there was a peculiar scratching sound at the back-door, and Bess opened it and dragged Jem into her arms, whilst she poured into his face a fire of cross-questions.

"Ax me no questions an' I'll tell ye no lies," said Jem. "Have ye anythin' to ate?"

Bess had, in the shape of cold fat bacon. Jem set to hungrily.

"Would ye mind covering up the light in the front windy, Bess?" said Jem.

Bess did so promptly, all the while looking at her spouse in a distressed and puzzled manner.

"Jem," said she at length, "may the Lord forgive me if I'm wrong, but I think ye're quite sober."

Jem nodded. A knock came to the door. It was Lizzie.

"Have ye no news of the bailiffs, Jem?"

"I have, acushla. I left them at your dure half an hour ago, and they're now fast asleep in their warm and comfortable beds."

"They're not in our house," said Lizzie, alarmed. "Oh, Jem, Jem, what have ye done, at all, at all?"

"I'll tell ye, girl," said Jem, emphatically. "I left the gintlemin at your dure, shook hands wid them, bid them good-night, and came down here. Is that thrue, Bess?"

"Every word of it," said Bess.

"Go back to your bed, alanna," said Jem, "and have pleasant dhreams of your future. Thim gintlemin can mind theirselves."

"'Tis thrue, Lizzie," said Bess. "Go home, like a good girl, and make your mind aisy."

Lizzie departed, crying softly to herself.

"What mischief have ye done, Jem?" said Bess, when she had carefully locked and bolted the door. "Some day ye'll be dancin' upon nothin', I'm thinkin'."

"Nabocklish!" said Jem, as he knelt down and piously said his prayers for the night.

The following day was Sunday and All Saints' Day besides; and Jem, being a conscientious man, heard an early Mass; and being a constitutional man, he strolled down to take the fresh air—down the grassy slopes that lead to the sea. Jem was smoking placidly and at peace with himself and the world. One trifle troubled him. It was a burn on the lip, where the candle had caught him the night before at Mrs. Haley's, when he was induced to relax a little, and with his hands tied behind his back, grabbed at a rosy apple, and caught the lighted candle in his mouth. But that was a trifle. As Jem calmly strolled

along, he became suddenly aware of a marine phenomenon; and Jem, as a profound student of natural history, was so interested in the phenomenon that he actually took the pipe from his mouth and studied the marvel long and carefully. About twenty yards from where he was standing, a huge pile of rock started suddenly from the deep—a square, embattled mass, covered by the short, springy turf that alone can resist the action of the sea. Beside it, a tall neddle of rock, serrated and sharp, shot up. These two solitary islands, the abode of goats and gulls, were known in local geography as the Cow and Calf. Now the Cow and Calf were familiar to Jem Deady from his childhood. So were the deep, hollow caves beneath. So was the angry swirl of the tide that, parted outside the rocks, swept around in fierce torrents, and met with a shock of strength and a sweat of foam at the angle near the cliffs. Therefore, these things did not surprise the calm, equable mind of Jem. But perched on the sward on the top were two strange beings, the like of whom Jem had never seen before, and whom his fancy now at once recognized as the mermen of fable and romance. Their faces were dark as that of his sable majesty; their hair was tossed wildly. But they looked the picture of despair, whereas mermen were generally reputed to be jolly. It might be no harm to accost them, and Jem was not shy about strangers.

"Hallo, there!" he cried across the chasm; "who the — are ye? Did ye shwim across from ole Virginny, or did ye escape from a throupe of Christy Minstrels?"

"You, fellow," said a mournful voice, "go at once for the poluss."

"Aisier said than done," said Jem. "What am I to say suppose the gintlemin are not out of their warm beds?"

"Tell them that two of Her gracious Majesty's servants are here—brought here by the worst set of ruffians that are not yet hanged in Ireland."

"And what do ye expect the police to do?" said Jem calmly.

"To do? Why to get a boat and tuk us out o' thus, I suppose!"

"Look at yere feet," said Jem, "and tell me what kind of a boat would live there?"

True enough. The angry waters were hissing, and embracing, and swirling back, and trying to leap the cliffs, and feeling with all their awful strength and agility for some channel through which they might reach and devour the prisoners.

By some secret telegraphy a crowd had soon gathered. One by one, the "byes" dropped down from the village, and to each in turn Jem had to tell all he knew about the mermen. Then commenced a running fire of chaff from every quarter.

"Where are yere banjoes, gintlemin? Ye might as well spind the Sunday pleasantly, for the sorra a wan o' ye will get off before night."

"Start 'Way down the Suwanee River,' Jem, and we'll give 'em a chorus."

"You're Jem Deady, I suppose," said one of the bailiffs. "Well, Deady, remember you're a marked mon. I gut yer cherickter last night from a gentleman as the greatest ruffian amongst all the ruffians of Kilronan—"

"Yerra, man, ye're takin' lave of yer sinses. Is't Jem Deady? Jem Deady, the biggest *omadhaun* in the village."

"Jem Deady, the greatest *gommal*[1] that ever lived."

"Jem Deady, that doesn't know his right hand from his left."

"Jem Deady, who doesn't know enough to come in out of the wet."

"Jem Deady, the innocent, that isn't waned from his mother ayet."

During all these compliments Jem smoked placidly. I had forgotten one of the most serious duties of a novelist—the description of Jem's toilette. I had forgotten to say that a black pilot coat with velvet collar, red silk handkerchief, etc., was a veritable Nessus shirt to Jem. So passionately fond of work was he, and so high an idea had he conceived on the sacredness and nobleness of work, that integuments savoring of Sabbath indolence were particularly intolerable to him. He moved about stiffly in them, was glad to shake them off, and

[1] A half-idiot.

resume his white, lime-stained, patched and torn, but oh! such luxuriously easy garments of everyday life. Then I regret to have to record an act of supreme vanity, that might be pardonable or venial in a young lady going to a ball or coming out in her first concert, but was simply shocking in a middle-aged man going out to Mass on a Sunday morning. Jem Deady actually *powdered his face!* I do not say that it was violet powder or that he used a puff. His methods were more primitive and more successful. He went to a pot where lime was seething, or rather had been seething. He took up the thick lumps and crushed them into dust. He made his face as white as if he were going to play the king in Macbeth, and Banquo's ghost was arising; and he turned his glossy locks into a cadaverous and premature grayness, and Bess didn't like it. She wanted to see him only one Sunday in "his best shuit;" but Jem, unkind fellow, would not grant her that gratification.

Where was I? Oh, yes!

Jem, nothing loth, "ruz" the "Suwanee River," and accompanying himself on an imaginary banjo, drew tears from all eyes by singing, with mingled pathos and regret:

> All the world is dark and dreary
> Everywhere I roam;
> Oh! darkies, how my heart grows weary,
> Thinkin' of the old folks at home.

Then commenced a fresh cross-fire of chaff.

"The gintlemin in the orchaystra will now favor the company wit' a song."

Suddenly one young rascal shouted out:

"Begor, perhaps it's badin' ye were goin'. Don't ye know the rigulations of the coast? If ye were caught takin' off even yere hats here without puttin' on a badin'-dress, ye'd be dragged before the Mayor and Lord Lieutenant of Kilronan, and get six weeks' paynal servitude."

Then suddenly a bright idea seemed to dawn on these scamps. There was a good deal of whispering, and nodding, and pointing; and at last Jem Deady stepped forward, and in a voice full of awe and sorrow he said:

"Wan of the byes is thinkin' that maybe ye're the same

strange gintiemin that are on a visit with the priest for the last three days, and who were dacent enough to shtand 'dhrinks all round' last night at Mrs. Haley's. 'Pon the vartue of yere oath, are ye?"

"We are. Und dom fools we made of ourselves."

"Now, aisy, aisy," said Jem. "Ye don't know us as yet; but sure wan good turn desarves another."

"Ye appear to be a dacent sort of fellow," said one of the bailiffs. "Now, look here. If ye get us 'ut of thus, we'll gev ye a pun' note, and as much dhrink as ye can bear."

Here there was a cheer.

"The tide goes down at four o'clock," said Jem, "and thin for eight minits there is a dhry passage across the rocks. Thin ye must run for yere lives, and we'll be here to help ye. But how the divil did ye get there? We never saw but a goat there afore."

"That's a matter for the Queen's Bench, my fine fellow. God help those who brought us here!"

"Amen!" cried all devoutly, lifting their ragged hats. Then they departed to make the needful preparation. After they had half mounted the declivity, one was sent back.

"The gintlemin who are going to resky ye," he said, "wants to know if ye have any conscientious objection to be brought over on the Sabbath; or wud ye rather remain where ye are till Monday?"

He was answered with an oath, and went away sadly. He was scandalized by such profanity. "Sich language on a Sunday mornin', glory be to God! What is the world comin' to?"

Four o'clock came, and the entire village of Kilronan turned out to the rescue. There were at least one thousand spectators of the interesting proceedings, and each individual of the thousand had a remark to make, a suggestion to offer, or a joke to deliver at the unhappy prisoners. And all was done under an affectation of sympathy that was deeply touching. Two constables kept order, but appeared to enjoy the fun. Now, in any other country but Ireland, and perhaps, indeed, we may also except Spain, and France, and Italy, a simple thing is done in

a simple, unostentatious manner. That does not suit the genius of our people, which tries to throw around the simplest matter all the pomp and circumstance of a great event, and in the evolution thereof, every man, woman, and child is supposed to have a personal interest, and a special and direct calling to order, and arrange, and bring the whole proceeding to perfection. Now, you would say, what could be simpler than to fling a rope to the prisoners and let them walk across on the dry rocks? That's your ignorance and your contempt for details; for no Alpine guides, about to cross the crevasses of a dangerous glacier, with a nervous and timid following of tourists, ever made half the preparations that Jem Deady and his followers made on this occasion. Two stout fishermen, carrying a strong cable, clambered down the cliff, and crossed the narrow ledge of rock, now wet with seaweed and slippery. They might have gone down, with perfect ease, the goat-path, sanded and gravelled, by which the bailiffs were carried the night before; but this would not be value for a pound and the copious libations that were to follow. They then tied the cable around the bailiffs and around themselves, and proceeded on their perilous journey. With infinite care they stepped on rock and seaweed, shouting hoarse warnings to their mates; but all their warnings were not sufficient to prevent the bailiffs from slipping and floundering in the deep sea-water pools left by the receding tide. Somehow, the rope would jerk, or a fisherman would slip, and down all would come together. Meanwhile, hoarse shouts echoed from the gallery of spectators above.

"Pull aft there, Bill."

"Let her head stand steady to the cliff."

"Port your helm, you lubber; don't you see where you're standing for?"

"Ease her, ease her, Tim! Now let her for'ard." And so, with shouts, and orders, and a fair sprinkling of profane adjurations, the rescuers and the rescued were hauled up the roughest side of the cliff, until the black visages of the bailiffs were visible. Then there was a pause, and many a sympathetic word for the "poor min."

"Where did they come from, at all?"

"No one knows. They're poor shipwrecked furriners."

"Have they any talk?"

"Very little, except to curse."

"Poor min! and I suppose they're all drowned wet."

Whilst the rescuing party halted, and wiped the perspiration from their brows, one said, half apologetically:

"I am axed by these gintlemin to tell ye—ahem! that there's a rule in this village that no credit is given, from the price of an ounce of tay to a pound of tobakky. An' if ye'd be so plasin' as to remimber that poun' note ye promised, an' if it is convanient and contagious to ye, perhaps—"

One of the bailiffs fumbled at his pockets in his critical condition, and making a round ball of the note, he flung it up the cliff side with a gesture of disgust. Jem Deady took up the missive, opened it calmly, studied the numbers, and put it in his pocket.

"Now, byes, a long pull, a sthrong pull, and a pull thegither!"

And in an instant the bailiffs were sprawling on the green turf. Such cheers, such congratulations, such slapping on the back, such hip! hip! hurrahs! were never heard before. Then the procession formed and passed on to the village; and to the melodious strains of "God save Ireland!" the bailiffs were conducted to Father Letheby's house. Lizzie, half crying, half laughing with delight for having escaped arrest and capital punishment, prepared dinner with alacrity; and then a great hush fell on the village—the hush of conjecture and surmise. Would the bailiffs remain or depart? Would they recognize the deep hatred of the villagers under all the chaff and fun, or would they take it as a huge joke? The same questioning agitated their own minds; but they decided to go for two reasons, viz., (1) that, fresh from the conflict, they could give a more lurid description of their adventure, and obtain larger compensation; and (2) that whilst Jem Deady was scraping, with no gentle hand, the oil and lampblack from their faces, that he had placed there the evening before, he told them, confidentially, to put a hundred miles between themselves and the

villagers that night, if they did not care to leave their measures for a coffin. And so, at six o'clock a car was hired, and amidst a farewell volley of sarcastic cheers and uncomplimentary epithets, they drove to catch the night-mail to Dublin. Father Letheby promptly took possession, and found nothing wrong, except the odor of some stale tobacco-smoke.

Next day was All Souls', and it was with whitened lips, and with disappointment writ in every one of his fine features, that he came up after Mass to ask had I received any letter. Alas, no! He had pinned his faith, in his own generous, child-like way, to Alice's prophecy, and the Holy Souls had failed him. I went down to see Alice. She looked at me inquiringly.

"No letter, and no reprieve," I said. "You false prophetess, you child of Mahomet, what did you mean by deceiving us?"

She was crying softly.

"Nevertheless," she said at length, "it will come true. The Holy Souls will never fail him. The day is not past, nor the morrow."

O; woman, great is thy faith!

Yet it was a melancholy day, a day of conjecture and fear, a day of sad misgivings and sadder forebodings; and all through the weary hours the poor priest wore more than ever the aspect of a hunted fugitive.

Next morning the cloud lifted at last. He rushed up to my house, before he had touched his breakfast, and, fluttering one letter in the air, he proffered the other.

"There's the bishop's seal," he cried. "I was afraid to open it. Will you do it for me?"

I did, cutting the edges open with all reverence, as became the purple seal, and then I read:

BISHOP'S HOUSE.
All Souls' Day, 187–.

I nodded my head. Alice was right.

MY DEAR FATHER LETHEBY:

"What?" he cried, jumping up, and coming behind my chair to read over my shoulder.

I have just appointed Father Feely to the pastoral charge of Athlacca, vacated by the death of Canon Jones; and I hereby appoint you to the administratorship of my cathedral and mensal priest here. In doing so, I am departing somewhat from the usual custom, seeing that you have been but one year in the diocese; but in making this appointment, I desire to mark my recognition of the zeal and energy you have manifested since your advent to Kilronan. I have no doubt whatever but that you will bring increased zeal to the discharge of your larger duties here. Come over, if possible, for the Saturday confessions here, and you will remain with me until you make your own arrangements about your room at the presbytery.

I am, my dear Father Letheby,

Yours in Christ,

"I never doubted the bishop," I said, when I had read that splendid letter a second time. "His Lordship knows how to distinguish between the accidents of a priestly life and the essentials of the priestly character. You have another letter, I believe?"

"Yes," he replied, as if he were moonstruck; "a clear receipt from the Loughboro' Factory Co. for the entire amount."

"Then Alice was right. God bless the Holy Souls!—though I'm not sure if that's the right expression."

There never was such uproar in Kilronan before. The news sped like wildfire. The village turned out *en masse*. Father Letheby had to stand such a cross-fire of blessings, and questions, and prayers, that we decided he had better clear out on Thursday. Besides, there was an invitation from Father Duff to meet a lot of the brethren at an *agape* at his house on Thursday night, when Father Letheby would be *en route*. God bless me! I thought that evening we'd never get the little mare under way. The people thronged round the little trap, kissed the young curate's hand, kissed the lapels of his coat, demanded his blessing a hundred times, fondled the mare and patted her head, until at last, slowly, as a glacier pushing its moraine before it, we wedged our way through a struggling mass of humanity.

"God be wid you, a hundred times!"

"And may His Blessed Mother purtect you!"

"And may your journey thry wid you!"

"Yerra, the Bishop, 'oman, could not get on widout him. That's the raison!"

"Will we iver see ye agin, yer reverence?"

Then a deputation of the "Holy Terrors" came forward to ask him let his name remain as their honorary president.

"We'll never see a man again to lift a ball like yer reverence."

"No, nor ye'll niver see the man agin that cud rise a song like him!" said Jem Deady.

Father Letheby had gone down in the afternoon to see Alice. Alice had heard, and Alice was crying with lonely grief. He took up her small, white hand.

"Alice," he said, "I came to thank you, my child, for all that you have done for me. Your prayers, your tears, but above all, your noble example of endurance under suffering, have been an ineffable source of strength to me. I have wavered where you stood firm under the Cross—"

"Oh! Father, don't, don't!" sobbed the poor girl.

"I must," he said; "I must tell you that your courage and constancy have shamed and strengthened me a hundredfold. And now you must pray for me. I dare say I have yet further trials before me; for I seem to be one of those who shall have no peace without the cross. But I need strength, and that you will procure for me."

"Father, Father!" said the poor girl, "it is you that have helped me. Where would I be to-day if you had not shown me the Crucified behind the cross?"

He laid in her outstretched hand a beautiful prayer book; and thus they parted, as two souls should part, knowing that an invisible link in the Heart of Christ held them still together.

The parting with Bittra was less painful. He promised often to run over and remain at the "Great House," where he had seen some strange things. Nor did he forget his would-be benefactress, Nell Cassidy. He found time to be kind to all.

What a dinner was that at Father Duff's! Was there ever before such a tumult of gladness, such Alleluias of resurrection, such hip! hip! hurrahs! such grand and noble speeches? The brave fellows had joined hands, and dragged the beaten hero from the battlefield, and set the laurels on his head. Then they all wanted to become my curates, for "Kilronan spells promotion now, you know." But I was too wise to make promises. As we were parting for the night, I heard Father Letheby say to Duff:

"I am under everlasting obligations to you. But you shall have that boat money the moment it comes from the Insurance Office. And those sewing-machines are lying idle over there; they may be of use to you here?"

"All right! Send them over, and we'll give you a clear receipt. Look here, Letheby, it's I who am under obligations to you. I had a lot of these dirty shekels accumulated since I was in Australia; and I'm ashamed to say it, I had three figures to my credit down there at the National Bank. If I died in that state, 'twould be awful. Now I have a fairly easy conscience, thanks again to you!"

When I reached my room that ev—morning, I was shocked and startled to find the hour hand of my watch pointing steadily to two A.M. I rubbed my eyes. Impossible! I held the watch to my ear. It beat rhythmically. I shook my head. Then, as I sat down in a comfortable armchair, I held a long debate with myself as to whether it was my night prayers or my morning prayers I should say. I compromised with my conscience, and said them both together under one formula. But when I laid down to rest, but not to sleep, the wheels began to revolve rapidly. I thought of a hundred brilliant things which I could have said at the dinner table, but didn't. Such coruscations of wit, such splendid periods, were never heard before. Then my conscience began to trouble me. Two A.M.! two A.M.! two A.M.! I tried back through all my philosophers for an apology. Horace, my old friend, came back from the shades of Orcus.

Dulce est desipere in loco,

said he. Thank you, Flaccus! You were always ready:

Quandoque bonus dormitat Homerus,

he cried, as he vanished into the shades. Then came Ovid, laurel-crowned, and began to sing:

Somne, quies rerum, placidissime somne deorum!

But I dismissed him promptly. Then Seneca hobbled in, old usurer as he was, and said:

Commodis omnium læteris, movearis incommodis.

"Good man!" I cried; "that's just me!"

Then came dear, gentle St. Paul, with the look on his face as when he pleaded for the slave:

"Rejoice with them that rejoice, and weep with them that weep!"

Lastly, came my own Kempensis, who shook his head gravely at me, and said:

"A merry evening makes a sad morning!"

I like à Kempis; but, indeed, and indeed, he is often too personal in his remarks.

XXXI.—Farewell!

Thomas à Kempis was right in saying that next morning would be a sad one—not on account of previous merriment; but, as I drove home alone, the separation from Father Letheby affected me keenly. He had, to use a homely phrase, grown into my heart. Analyzing my own feelings, as I jogged along the country road, I found that it was not his attractive and polished manners, nor his splendid abilities, nor his sociability that had impressed me, but his open, manly character, forever bending to the weak, and scorning everything dishonorable. It was quite true that he "wore the white flower of a blameless life;" but that is expected and found in every priest; it was something else,—his manliness, his truth, that made him

—my own ideal knight,
Who reverenced his conscience as his king,
Whose glory was redressing human wrongs;
Who spake no slander, no, nor listened to it.

> We have lost him; he is gone;
> We know him now; all narrow jealousies
> Are silent; and we see him as he moved,
> How modest, kindly, all-accomplished, wise,
> With what sublime repression of himself,
> And in what limits, and how tenderly!

My poor boy! my poor boy! I thought he would be over me in my last hour to hear my last confession, and place the sacred oils on my old limbs, and compose me decently for my grave; but it was not to be. *Vale, vale, longum vale!*

There was a letter from the bishop, and a large brown parcel before me when I reached my home. I opened the letter first. It ran thus:

MY DEAR FATHER DAN:

The prebendary stall, vacated by the death of the late Canon Jones, I now have much pleasure in offering for your acceptance. I suppose, if the τὸ πρέπον always had force in this world, you would have been canon for the last twenty or thirty years; but at least it is my privilege now to make compensation; and I sincerely hope I may have the benefit of your wise counsel in the meetings of the Cathedral Chapter. It will also give you a chance of seeing sometimes your young friend, whom I have so suddenly removed; and this will weigh with you in accepting an honor which, if it has come tardily, may it be your privilege to wear for many years.

I am, my dear Father Dan,
Yours in Christ,

"Kind, my Lord, always kind and thoughtful," I murmured.

Then I cut the strings of the parcel. It contained the rochet, mozzetta, and biretta of a canon, and was a present from some excellent Franciscan nuns, to whom I had been formerly chaplain, and who were charitable enough not to have forgotten me. So there they were at last, the dream of half a lifetime. God help us! what children we are! Old and young, it's all the same. I suppose that is why God so loves us.

I took up the dainty purpled and ermined mozzetta. It was soft, and beautiful, and fluffy. I could fold the entire rochet in the palms of my hands, the lace work was so fine and exquisite. I put them down with a sigh. My mind was fully made up.

Hannah came in, and took in the situation at a glance.

"Did he give 'em to ye at last?"

"He did, Hannah. How do you like them?"

"'Twas time for him! Lor', they're beautiful!"

"Hannah," I said, "have you any camphor or lavender in the house?"

She looked at me suspiciously.

"I have," she said. "What for? Aren't you going to wear them?"

"They are not intended to form the everyday walking-suit of a country parish priest," I replied. "They must be carefully put by for the present."

I took my hat and strolled down to see Alice. After telling her all the news, and Father Letheby's triumphs, I said:

"The bishop wants me to change my name, too!"

"*You* are not going?" she said in alarm.

"No; but his Lordship thinks I have been called Father Dan long enough; he wants me now to be known as the Very Rev. Canon Hanrahan."

"It's like as if you were going away to a strange country," she said.

"Do you think the people will take kindly to it?" I said.

"No! no! no!" she cried, shaking her head; "you will be Father Dan and Daddy Dan to the end."

"So be it!" I replied.

I returned home, and just before dinner I penned two letters—one to my good nuns, thanking them for their kindness and generosity; the other to the bishop, thanking his Lordship *ex imo corde* also, but declining the honor. I was too old, *et detur digniori.* Then I got my camphor and lavender, and laid the fragrant powder between the folds of the mozzetta. And then I took a sheet of paper and wrote:

To the
Very Reverend Edward Canon Letheby, B.A., P.P.,
a gift from the grave
of his old friend and pastor,
the Rev. Daniel Hanrahan, P.P.,
more affectionately and familiarly known as
"Daddy Dan."

Then the old temptation came back to wind up with a lecture or quotation. I ransacked all my classics, and met with many a wise and pithy saying, but not one pleased me. I was about to give up the search in despair, when, taking up a certain book, my eye caught a familiar red pencil-mark. "Eureka!" I cried, and I wrote in large letters, beneath the above:

Amico, Io vivendo cercava conforto
Nel Monte Parnasso;
Tu, meglio consigliato, cercalo
Nel Calvario.

I placed this last testament in the folds of the lace, tied the parcel carefully, carefully put it away, and, after the untasted dinner had been removed, I lowered the lamp-flame, and sat, God only knows how lonely! as I had sat twelve months before, in my armchair, listening for the patter of the horse's hoofs, and the knock at the door, and the sounds of alighting, that were to mark the advent of

MY NEW CURATE.

THE PRINCIPLES OF CONSTRUCTION IN CHURCH BUILDING.

THE articles by the Very Rev. Dr. Hogan on Church Building which recently appeared in the AMERICAN ECCLESIASTICAL REVIEW are so admirably suggestive, apart from their practical value to the clergy, that an additional word from a professional architect on an important phase of the subject may not be unwelcome to the readers of the REVIEW. The matter of construction, in its connection with different styles of architecture, is one regarding which there exists a good deal of misapprehension. Difficulties arise not infrequently

from this direction between the projectors of a church edifice and the architect, upon whom devolves the execution of a proposed design. Those who undertake to build give as a rule less thought to the structure and planning of the building than to the form or style in which they like to see it finished. The choice of style is largely a matter of accidental preference or taste, which, according to the proverb, is not to be disputed about. Nevertheless, the science and art of architecture, like most other noble disciplines, follow the lines of logical development, and demand that certain conclusions rest upon accurately determined premises. Furthermore, architecture, unlike most of the fine arts, is a technical art, that is to say, it is limited by the laws of mechanics and physics, and can lift itself above this sphere only by the aid of its sister arts, sculpture and painting. From this it follows that the construction of a building enters necessarily into the design, and affects or determines to a large extent the style of a building. This I should like to make plain in the following pages, which are in no sense intended to encroach upon the excellent papers on "Church Building" referred to above.

In order to form a complete judgment regarding architectural design, it will be necessary to consider in the first place the main divisions or groups of buildings which naturally arise from their methods of construction, and then the elements which comprise or constitute a building.

The first group embraces buildings of the Egyptians, the Persians, and the Greeks, brought to the highest perfection during the age of Pericles. All the buildings erected by these nations, however they may have differed in other respects, agree in this,—that the openings, be they doors or spaces between columns, were spanned by beams of wood or lintels of stone. Hence, this architecture is called "architecture of the beam," or, in more formal language, *trabeated* architecture.

This mode of covering spaces required that in buildings of solid masonry, having stone or marble lintels, the supports should not be very far apart, and this circumstance led to the frequent use of rows of columns. The architecture of this

period is accordingly called "columnar," but it has no exclusive right to this epithet, since the column survived long after the exclusive use of the beam had been superseded by the arch. The term columnar must accordingly be shared with buildings forming part of the succeeding series.

Later, buildings were erected with the semicircular arch introduced into the construction, and used either together with the beam, or, as mostly occurred, instead of the beam, to span the openings. This use of the arch began with the Assyrians, and it reappears in the works of the early Etruscans. The round arch series of styles embraces the buildings of the Romans from their earliest beginnings to their decay; it also includes the two great schools of Christian architecture, founded by the Western and Eastern Churches respectively, namely, the Romanesque, which originated in Rome, extended through Western Europe, and lasted till the time of the Crusades; and the Byzantine, which spread from Constantinople over the countries in which the Eastern (or Greek) Church flourished, and which continues to our day.

The round arch series of styles is followed by the pointed arch, which takes the place of the semicircular arch to span the openings. It began with the rise of Mohammedan architecture in the East, and embraces all the buildings of Western Europe, from the time of the First Crusade to the revival of art in the fifteenth century. This great series of buildings constitutes what is known as pointed, or, more commonly, as Gothic architecture.

The next, or fourth group, consists of the buildings erected during or since the Renaissance period, and is marked by a return to the styles of past ages or of distant countries for the architectural features and ornaments of buildings; and by that luxury, complexity, and ostentation, which, with other qualities, are well comprehended under the term *Modern*. This group of buildings forms what is known as Renaissance architecture, and extends from the epoch of the revival of letters in the fifteenth century to the present day.

The fifth and last group is a division of the preceding, inasmuch as it is marked by the same influence of styles; but the vital

principles which underlie the development of the preceding styles are lost in those which govern the modern system of a *skeleton construction.* The development of this system has resulted from the application to the materials of construction, namely, iron or steel, of such treatment as best harmonizes with their physical properties; while the perfection and ease of manufacture and erection of these materials have made it possible for this construction to be applied to nearly all classes of buildings, not excepting churches, of which a church in Johnstown, Pa., having a steel framework as a means of support, may be cited as an example.

In looking at any work of art, such as a church, we note a homogeneous design, consisting of component parts, each in its turn composed of minor divisions. These are so balanced and proportioned as to lead up to some feature or features, constituting the climax of the structure, like the dome or the towers of a cathedral. The constructive parts or elements found in all such buildings must be thoroughly understood in order to judge architectural designs, or form a comparison between the various styles of architecture. These parts are: (1) Floor or Plan; (2) Walls; (3) Roof; (4) Openings; (5) Columns; (6) Characteristic Ornaments. We shall find that the openings are, by no means, the least important of these elements. In fact, the method of covering the openings has a direct effect on all the elements, except the ornaments. Thus, there exists a correspondence between this index feature and the entire structure, which renders our primary division a scientific though a very broad one.

The contrast between the trabeated and the arched styles may be well understood by comparing the exteriors of two buildings—the Parthenon at Athens and the Colosseum at Rome, two very familiar and prominent examples of Grecian and Roman architecture. In the former building we see the use of the beam throughout the entire construction, treated in the characteristic manner of the Greeks, being supported upon columns and covering the spaces between them. This constitutes an "order" of architecture, as it is termed. In the latter building the lintel does not span the openings; the

arch supersedes it, so as to become the actual means of covering the space, which, in the instance of the Colosseum and Roman buildings in general, is found in the walls proper of the building, the order being solely an adjunct to the walls, attached thereto, forming an ornamental screen, and not a necessary element of support.

The ancient architecture was partly the growth of the soil, *i. e.*, the adaptation of local material to the climate of the country, and partly the outcome of the national character under the combined influence of racial peculiarities, of colonization, commerce, and conquest.

In this connection it is very interesting to note how, from the commercial intercourse existing at the time between Rome and Constantinople, the influence of the Greek or Byzantine style was felt at Ravenna, a trading port on the Adriatic Sea. A good instance of this influence we have in the church of San Vitale, and still more in the magnificent church of St. Mark's at Venice, better known and within reach of ordinary travellers.

The examples in Italy, just noted, have for their model the famous church of Santa Sophia, built at Constantinople by Justinian in the sixth century, and unsurpassed for the beauty of its interior. At a later period in the history of the styles, we note that, had it not been for St. Peter's at Rome, London would probably never have boasted a St. Paul's; so we might enumerate many examples, showing how various influences have shaped many of our great edifices. The modern architect is greatly assisted in the study of his profession by the medium of photography, which has brought within the province of every student the famous examples of the old world, and whatever of new in art is produced at the present day.

To return to the analysis as enumerated above, the first element that comes to our notice is the *plan*. Now the plan of any structure is usually the element which tells us the nature of the building respecting its usefulness, while it assists in classifying it in reference to style. In a Greek or Roman temple we see the main "cella" or chamber in which stood the statue of a deity to whom the temple was reared, with, as in the more

important examples, a chamber in the rear used as a treasury or sacristy. These chambers were surrounded about the outer walls, in the large temples, with a row of columns, sometimes two deep, in front and back, as in the case of the Parthenon at Athens. In the smaller temples columns were rarely found on the sides, while the whole was covered with a roof of wooden construction, supported by columns designed on a smaller scale than those of the exterior. The plan of these temples presents a very strong contrast to that of Gothic cathedrals or churches. These are constructed in the shape of a cross, with the sanctuary choir and nave as the stem of the cross and the transepts as the arms. The peculiar disposition of walls and piers was necessitated by reason of the great vaults they supported. Comparing the two classes of buildings, we find in the case of the ancient temples the larger columns on the outside, more for external effect than utility; while in the Gothic cathedral they are on the inside, and become a considerable factor in the stability of the structure. Furthermore, the walls developed into buttresses, forming important features in the buildings, inasmuch as they are intended to maintain perfect equilibrium of the whole. The difference in location of the columns arises mainly from the different treatments of the roof, which in the one case was of wood, with very little weight or thrust, and in the other of stone, exerting great thrust, which it became necessary to overcome.

The transition from the first to the second arrangement of columns was effected by the Romans in their basilicas or halls of justice, in which we find the interior arrangement of the columns somewhat as we find them in Gothic structures. These basilicas were the prototypes of the later Christian basilicas, of which St. Peter's at Rome is the largest, grandest, and most imposing example.

The plan of a structure usually determines the second element, the *walls;* columns or piers may be classified under the term walls, for, being vertical supports, they possess one of the elements and functions embodied in a wall. The walls are affected by the manner in which the roof is constructed; first considering the extent of the span, second the nature and

material of the covering (consequently the thrust produced), and third the height, all tending to make the wall simply a plain enclosure with openings at suitable intervals, or without openings, as in the case of ancient temples. They may be buttressed as in the case of *Mediæval* churches, or have pilasters as in Renaissance buildings. As the vaulted roofs were perfected, the plan, walls, etc., underwent a change, or, more properly speaking, took the form of buttressed walls, having massive buttresses and towering pinnacles with sweeping arches, connecting the outer walls with those of the clear-story walls supporting the vaulted roofs, and giving to the whole a very busy exterior appearance, which for multiplicity of parts has never been surpassed. Of course, all these modifications of the general arrangement of the walls have produced their own peculiar features, such as cornices, parapets, pinnacles, and the like, as all these depend more or less for their existence on the manner in which the walls are used or the way in which the thrusts are brought to bear upon them.

Of all the important elements that enter into the design of a building, possibly no other requires so thoughtful and scientific a consideration as the *roof*. This part of the structure governs the other elements and is governed by them to such extent as to require almost immediate consideration, in outline at least, but before arriving at any definite conclusion, on the plan. This is a very important point in the design of all buildings having stone vaults, domes, or other coverings of a similar nature. The naves of the earlier churches and basilicas, before a complete system of vaulting had been introduced, were covered with wooden roofs, and in a few instances by simple stone or brick vaults or domes. Wooden roofs were also used in smaller churches, after stone vaulting had been perfected, especially in England, where we find so many examples of "open timber" roofs. It is to the cathedrals and basilicas that we must look for the grand achievements in stone roofs. The Romans were the first to apply the dome principle to the covering of spaces, and we have remaining to this day some splendid efforts in this direction. The dome of the Pantheon at Rome is one of them. Of the domes of the Renaissance period, St.

Peter's at Rome is the largest and grandest example; it has served as a model for the majority of the domes constructed after that period.

But the Gothic architects perfected this principle in a manner that has made their work the boldest, the grandest, the most varied and striking, of any that has yet been attempted.

Next in order to the roofs come the *openings*, and, as before remarked, of all the features of building, these are more the index of the style than any other. Besides the two great divisions arising from the method of covering the openings, namely, the beam or trabeated style and the arched style, there is a number of styles, varying according to the openings, whether covered with semicircular, two-centre Gothic, or four-centre Gothic arches.

In addition to the shape of the openings, the manner of treating or finishing the heads varies in each style. In the ancient trabeated styles we find a frame with a projecting head surrounding the principal openings, as in the case of the main entrances to Egyptian or Grecian temples, though each has its characteristic treatment.

The semicircular openings of Roman classic architecture were usually trimmed with a moulded architrave forming the "voussoirs," springing from an impost moulding, having a large keystone at the crown of the arch. Where pilasters or columns were employed in connection with the arched openings, the entablature of the order and the columns formed a framework about the openings. This use of an order of architecture in connection with arched openings originated with the Romans, and was used by them to a great extent in all their works, forming one of the distinguishing marks between this and Grecian architecture.

The treatment of the arches of the Romanesque style, which was a style of Christian architecture, modelled on Roman art, and which prevailed throughout Western Europe from the close of the period of basilican architecture to the rise of the Gothic, took a modified form, and was the first step towards the Gothic system of mouldings. The arches, when built in thick walls, were formed into planes receding

from the face of the wall, one behind, as well as one within another, with a corresponding arrangement of the jamb. When the style began to develop into the Gothic, the advancing angle of each rim of such a series of arches was enriched with a bead or chamfer, which finally developed into a series of deep-cut mouldings occupying the interior subdivisions of the arch. The jambs became enriched with graceful, slender columns, cleverly connected by deep hollow mouldings, serving to bring the columns into strong relief.

The heads of the doors in the best periods of Gothic art were lavishly filled with sculpture, together with the jambs and arches; and over the whole was an ornamental gable, known as a pediment, sometimes profusely adorned with tracery.

The windows were usually divided into lights, which were included under one arch, having the heads filled with a system of decoration known as tracery, consisting of groups of geometrical forms, made up of straight lines, circles, segments of circles, or flowing lines, according to the period of the style, reaching great perfection and intricacy.

The openings of the Renaissance period closely resemble their prototypes, *i. e.*, those of the Roman period; but it is needless to dwell on the various treatments of openings, as many of the leading architects of that day introduced new methods, more or less closely modelled upon the Roman prototypes.

Columns form a more or less important feature in the art of all nations, according as the style or the arrangement of the design, especially the roofing of the building, differed.

The differences between the Grecian and Gothic styles of architecture, with respect to columns, have already been noted. The shape of their cross sections as well as their proportions varies greatly in the two styles above mentioned. It may be said that the Greeks, as also the Romans, invariably adhered to the round or circular columns, while the columns, or, as they are more properly termed, the piers, of Gothic edifices assume more the shape of a cluster of small circular columns, or they are shaped into various outlines by

the use of mouldings cut on certain lines, giving a general plan to the piers. This is especially noticed in the last of the English Gothic styles, called the Perpendicular, in which the mouldings of the arches connecting the piers are carried down the sides in such a manner as to give the form of a lozenge to the pier.

The pier of a French Gothic church assumes more the aspect of a large circular column, surrounded by a number of smaller columns or shafts, made to carry the arch mouldings enriching the arcade.

The proportions of the columns throughout the various styles, as well as the treatment of the several divisions, are of great importance in classifying them. It may be well to mention the main types of the Roman classic columns used as a standard of proportion as well as of style. They are five: Tuscan, Doric, Ionic, Corinthian, and Composite, and each one, together with the entablature that surmounts it, is called an *order*. Hence, in speaking of the "Five Orders of Architecture" we mean the columns, entablatures, and whatever is peculiar to the orders. Columns are also used in connection with walls, being attached thereto; then they are called "engaged" columns. Pilasters are flat or rectangular projections on a wall, treated in the same manner as a free or engaged column.

The last and most important element respecting the character of a building is the *ornament*, which is subject to the greatest diversity in treatment, expressing the true individual spirit or character of the country or artist, thereby forming a style which conveys a true impression of the national influences under which the building was erected.

Ornament is governed by the constructive features which enter into the composition of an edifice, but it does not necessarily follow the same law of details. As a column will always be a column, whether it has a base or not, or whether the shaft be fluted or plain, or the cap foliated or simply moulded, it holds good that the numerous treatments which the constructive features of a building receive will still form a basis upon which a style is composed. Thus it happens

that we have many different styles of the same class of architecture.

In Gothic architecture, for example, we distinguish French, German, English, Spanish, and Italian Gothic, all characterized by certain general features, yet differing in certain essentials, which give each its distinctive character.

Comparing the French Gothic with the Italian Gothic style, we see in the former a certain love of abstract beauty, and a strong preference for breadth, regularity, dignity, and symmetry; it likewise embodies all the great features of a truly Gothic building, such as towering buttresses, spreading vaults, slender piers, great windows, adorned with richly painted or stained glass, and pointed arches with deep recessed mouldings. In Italy, on the other hand, we notice a marked tendency to squareness of effect, strongly marked horizontal lines of various sorts, a love of color and precious material, a strong passion for decorative richness, both in frescoes and mosaics. Vaulting is simple in character, marked by an entire absence of the Gothic principle of resisting the thrust of vaults or arches, and by a counter thrust or by the weight of a buttress. The buttress is almost entirely unknown in the Italian Gothic, and, as a rule, an iron tie is introduced at the foot of arches which in France would have been buttressed. Mouldings are usually flat, broad and elaborately carved; it is impossible to avoid the feeling that the architects were working in a style not thoroughly congenial to their instincts nor to the traditions they had inherited from the classical times, and not entirely in harmony with the requirements of the climate and the nature of their building materials.

A comparison of the Italian with the French Renaissance styles, reveals that, as Gothic art had never, at any time, taken so firm a hold upon the Italians as it had upon the nations north of the Alps, the revival of classic taste in art took place more rapidly, so that there was hardly any transition period.

To other countries the revival spread later, and it found them less prepared to welcome it unreservedly. Accordingly we find there a transition period, during which the buildings

were designed in a mixed style, with features partly Renaissance and partly Gothic, and on varied principles of design.

This fact of a style being a true expression of the character of the people or race creating it should not be overlooked, and before concluding, a passing allusion to the value of architecture to lend assistance in unravelling the mysteries of the long-forgotten past will not be out of place. As language is a great instrument of analysis in elucidating the affiliation of races, so architecture likewise aids in fixing identities of race from the similarities of art, and in reading the history of the past from the unconscious testimony of material remains. An eminent authority has stated that, "when properly studied and understood, there is no language so clear, or whose testimony is so undoubted, as that of those petrified thoughts and feelings which men have left engraved on the walls of their temples or buried with them in the chambers of their tombs."

EMILE G. PERROT, Architect.

Philadelphia.

THE CONGREGATION OF ST. CATHERINE OF RICCI.

Eleventh Article of American Foundations of Religious Communities.

AMONG the religious institutes of American origin for which the Church is indebted to converts, is the Congregation of St. Catherine de Ricci, which is devoted chiefly to the work of spiritual retreats for women living in the world, and to the teaching of Catholic doctrine.

The Foundress.—The Sisterhood was founded by Miss Lucy Eaton Smith, a daughter of Mr. Edwin Smith, who belonged to a family of civil engineers well known in New York for several generations, and whose father, George B. Smith, had at one time been Commissioner of Public Works. His mother was a Vermilye, of the bankers of that name. His wife, Lucy's mother, was a Miss Adelia O. McIntire, of Scotch descent, whose home before marriage was at Fort Edwards, New York.

The Smiths moved in the best society, and entertained hospitably at their home on West Twenty-third Street, which was at that time one of the most fashionable residential quarters of the city.

The family were Protestants, after a style that is common. The father professed himself a member of the Presbyterian Church; the mother belonged to no denomination, and had not even been baptized. The children attended an Episcopalian church, to which their maternal grandmother and many of their intimate friends belonged. Their parents left them entirely free to follow their own religious predilections, and they received baptism in the Episcopalian Church, Lucy's baptism taking place when she was five years old.

Lucy was born in Brooklyn, on March 22, 1845. She was educated at a fashionable private school in New York. After her debut in society she gave herself freely to the pleasures of the gay world around her, and being of a lively temperament, a sympathetic disposition, and bright mind, she soon became a favorite among her equals in birth and breeding.

Although Lucy was not a musician, she was very fond of good music, and after she grew up she went occasionally on Sundays to the Church of St. Vincent de Paul, near-by her home, to listen to the strains of the organ and the singing of the choir at High Mass. The service itself she did not understand nor did she seem anxious to learn anything about it. But the solemn music lifted up her heart. Its echoes remained with her during the week amid all the distractions of her social duties, and charmed her to return again and again to the church.

One week-day morning, in the year 1865, happening to go out, she noticed some persons hurrying into the basement of the church, and wondering what might be their object, she followed them in. Low Mass was celebrating, and she remained until it was over, watching the priest and the people, soothed by some mysterious influence, edified by the quiet act of worship in the heart of the bustling city. Often after that she felt drawn to repeat her early visit, and sometimes

after the Sacrifice was finished and the congregation had departed, she would experience a singular attraction towards the altar. There, kneeling at the railing, she felt herself moved to pray, not in words, but in a mood of vague and strange contemplation. Whether she understood at that time the Catholic doctrine of the Real Presence, it is hard to say; but at all events she did not then believe in it. All that was luminous in her mind regarding her action was that she felt within her an almost sensible attraction toward the tabernacle.

One day a Catholic acquaintance accosted her after Mass outside the church with the exclamation:

"Why, Lucy Smith, I didn't know that you were a Catholic!"

"I'm not a Catholic," was the quick reply.

"Not a Catholic! Then why do you come to Mass, and kneel at the sanctuary railing adoring the Blessed Sacrament?"

"Adoring the Blessed Sacrament?" questioned Lucy, with a queer feeling in her heart, as if the mystery of the influence exerted over her at the altar were about to be explained; "why, I don't adore the Blessed Sacrament. I come here because I like to, and I kneel at the railing because I just can't help it."

"Indeed!" cried her friend. Then she added impressively: "If that is the case, the sooner you see a priest the better for you."

"But I don't know any priest."

"Then let me go with you to the Paulists and introduce you to one."

Accordingly, without any demur on Lucy's part, an appointment was made with one of the Fathers. The priest who received her, hearing that she was wont to visit the church and kneel at the altar "because she just couldn't help it," recognized the Force that was the magnet to her soul. He instructed her. She listened and found herself constrained to accept the Church's teaching. There was no darkness, no doubt, no distress, no delay. Never was there a more untroubled homecoming. The fulness of the Divine gift of faith seemed to have been granted to her at once. On December 18, 1865,

whilst a heavy snowstorm was falling outside, she was conditionally baptized in the Church of St. Paul, on Fifty-ninth Street, and shortly afterwards received her First Communion in the Church of St. Vincent de Paul, on Twenty-third Street, where she had first knelt before the tabernacle.

Contrary to what might have been expected from a Protestant family in New York thirty years ago, the Smiths made no great opposition to Lucy's conversion to the Roman Catholic faith, and showed her no unkindness after she had taken the step. Indeed, her father, for the last year of his life, hired two seats in St. Vincent's and attended High Mass with her regularly every Sunday. He began to inquire into the teaching of the Church and felt the truth of its claim to be the only true religion, and would most likely have formally adopted it had not a sudden death prevented him from carrying out that declared intention.

Ten years after Lucy had embraced the faith, her youngest sister, who later also received the grace of a religious vocation to the same institute, followed her into the Church. Next came another sister; then her maternal grandmother, Mrs. McIntire, in 1890, at the advanced age of 95; and still later her own mother, at the age of 72. Since that time two brothers and another sister have become Catholics.

Shortly after Lucy's conversion there grew up in her heart a longing to make the way easy for other converts, and to promote growth in spirituality among ladies living in the world. This intense desire to spread the faith and to foster holiness foreshadowed her subsequent vocation.

Just as Miss Smith had been inspired to attend Mass and kneel before the altar, so when she had been a Catholic five years she felt a strong inclination to make a journey abroad, ostensibly to visit some relatives residing in Europe. There she was destined to find her spiritual family and her life-work, but there was not to be the field of her labor. Whilst she was in France she was received into the Third Order of St. Dominic as a Tertiary living in the world. That was one step toward her calling. Next the glorious record of the Dominican Institute fascinated her and the career of St. Cath-

erine de Ricci, uniting the contemplative and the active life, convinced her that under its elastic rule she could find a congenial place in which she might be useful to her kind. This was the second step toward her Providential work. Finally she met the nuns of Our Lady of the Cenacle, whose mission is to give spiritual retreats, and acquaintance with them brought her to the end of her inquiry for the will of God in her regard. She recognized that she was to realize her ideal of a new institute to promote conversions and spirituality. If the ladies of the Cenacle had been Dominicans, she would have knocked at their door for admission. Their object so attracted her that she felt greatly inclined to join them. In this uncertainty she applied to her confessor for guidance, who, after much prayer and deliberation, said to her: "No; your own country needs you; your bustling America needs just such a tranquilizing work as you propose. I can see you in the Dominican habit; I can see you a religious; but I cannot see you passing through a novitiate. You must not enter a convent in Europe!"

With her mind now made up to devote herself to the work of spiritual retreats in America, and to do so as a Dominican religious, she set out to make a close study of Dominican life, visiting for the purpose many convents of the order in different parts of Europe; and in order to master the details of retreat work she spent a year with the Sisters of the Cenacle. In Rome itself she made her profession as a Dominican Tertiary.

In 1876 Miss Smith sailed for home. Soon after her arrival she visited the Provincial of the Dominicans and the Archbishop of New York to lay before them her project. They gave her no encouragement. Father Rochford took no interest in the proposed foundation, and Cardinal McCloskey gently forbade it on the score of lack of means; it had no endowment and no source of regular income to insure its stability.

Set back but not disheartened by these rebuffs, Miss Smith gathered courage from the advice of her director, that enlightened and spiritually-minded man, Mgr. Preston, to await in peace the hour of the Holy Ghost. Four years passed away, spent in the obscurity of home, in prayer and patience and the

practice of good works. At the end of this period God's good time had come. One day while Miss Smith was visiting her grandmother at Fort Edwards, she went to Glens Falls to confession. Near the church stood a vacant house in every respect suitable for a convent, and at the sight of it her yearning to be about her Master's work, in the way that she had planned, surcharged her heart and she felt constrained to propose it to the pastor, the Rev. Louis St. Onge. As her ideas were unfolded to him they commended themselves as both useful and practical, and he consented to lay them before the bishop, the late Right Rev. Francis McNeirny, D.D., who, after consulting with Mgr. Preston, gave his cordial approval. Accordingly, on May 20, 1880, Miss Smith made the vows of religion in St. Alphonsus' Church, Glens Falls, N. Y., and received the complete Dominican habit. She chose as her name Sister Mary Catherine de Ricci of the Heart of Christ. Very soon after her profession Mother de Ricci, as she was thenceforth called, met her two earliest associates, and on June 21, 1880, conventual life began for the new congregation.

As there was no immediate opening for retreat work, and as Father St. Onge needed teachers for a parochial school, the Sisters undertook the labor of teaching, and for a year they gave their labors free for the instruction of the children of the neighborhood, being generously maintained by the people of the parish.

But the house in Glens Falls proved to be unhealthy, and the Sisters desired to get nearer to a large city, and in consequence, at the close of their first year they moved to West Troy, where they continued to teach for a means of livelihood. Small as were their living expenses the poor congregation could not support the Sisters, who were now forced to beg from door to door in their own neighborhood, and with the Ordinary's consent, throughout the diocese.

At the end of their second year the congregation went still nearer to Albany. Without means except the bounty of Providence they bought on mortgage some property on the Troy Road. At this juncture the bishop advised them to "take no more schools, but go at your work of retreats!" They followed the counsel, at first on a small scale, and commenced

also exposition of the Blessed Sacrament on days of reparation,—Sundays, Fridays, holidays of obligation, and on great Dominican feasts. After two years spent in this home they found it too far from town for the convenience of the people who desired to benefit by it, and their work remained comparatively unknown and unused. They made known their difficulties to the bishop, who answered: "Your work should be in the city. Come to me!" The property was sold, and from the proceeds the mortgage was cancelled and a year's lease of a dwelling on Hawk Street, in Albany, nearby the Cathedral, was paid for. Nevertheless, with a home secure for a twelvemonth, their income was scant and irregular and they were obliged to live from hand to mouth. But Divine Providence was watching over them, and directed succor to the patient Sisters in times of their greatest need from unexpected benefactors.

As the institute had now taken up its mission successfully, a permanent abode became an urgent need. A plot of land was purchased on Madison Avenue, beyond Washington Park, where the motherhouse was erected, under the name of the "Dominican Monastery of our Lady of the Sacred Heart." The Sisters moved into it on May 1, 1887. Just at this time the foundress was absent in Europe, where she laid sick for ten months. Doctors had lost hope of her recovery; but she herself was confident that her end was not near. Instead, she felt inspired with the conviction that her illness was a Providential means for her to get to the Father-General, whose approval she desired, and to visit the shrine of St. Catherine de Ricci at Prato, in Italy, before whose blessed relics she longed to pray for her struggling congregation and for herself. And so the event turned out. When convalescence set in, an ocean voyage was prescribed. The Sisterhood lacked funds to pay for the voyage, the expenses of which were assumed by her family, and she set out with another member of her community on October 28, 1886. She visited Lourdes, Prato, and other holy shrines, several retreat-houses and a number of Dominican convents, to which she was more than ever before welcome, now that she was herself a member of the conventual family and wore the white habit of St. Dominic. A month was passed in Rome, where she obtained several interviews with the Father-General,

the Most Rev. Joseph Mary Larocca. At her first call she had a decidedly cool reception. Towards herself he was distant and to her project indifferent. Her sensitive heart felt this coldness and suffered from it. As she was about to withdraw from his presence, the General, noticing her wasted and wan look, expressed the hope that her health would soon improve. She thanked him for the kind wish, and in her frank impulsiveness she added: "I had hoped that the air in Italy would be genial to me, but instead I find it chilling." The Superior understood her meaning, and, although at the moment he gave no sign, from that hour he became her warm friend. Before she left Rome he had approved her foundation, had promised it the desired affiliation to the order as soon as this privilege should be duly applied for by herself or the bishop, and he comforted her with the remark: "You have certainly seized in all its plenitude the spirit of St. Dominic in the union of the contemplative and the active life."

On May 1, 1887, Mother de Ricci and her companion assisted at the Pope's Mass, and received Holy Communion from his hands; and on that same day the congregation moved from the rented house on Hawk Street to its own convent in Albany. The foundress returned from abroad in September of the same year, and, two years later, had the happiness of receiving from the Father-General the brief of aggregation, together with an autograph letter, in which he wrote: "I congratulute you on the success which you have met with in your undertaking, and, in order to give you fresh courage to continue your good work, I give to you and to all the Sisters of your congregation the blessing of St. Dominic."

Mother de Ricci pronounced her perpetual vows on March 25, 1890. Four years later she died, on May 27, 1894, at Saratoga, N. Y., whither she had gone in the last stage of consumption, because there was the poorer of the congregation's two houses. She was in her fiftieth year, and the Sisterhood had completed its fourteenth year.

The Spirit of the Institute.—When Bishop McNeirny accepted the responsibility of assisting to found the new Sisterhood, he sent to a Dominican convent in Europe for their

constitutions and book of customs. On these and other approved constitutions was based the rule of the congregation. The main idea of the foundress became a reality, namely, a community of nuns, living under the Third Order Rule of St. Dominic, frequently giving the solemn homage to the Blessed Sacrament during exposition, praying and laboring in a spirit of reparation, and devoting themselves to the charity of retreats, together with all apostolic undertakings suitable to them that are ancillary to that spiritual work of mercy. This was the central purpose and base of the institute, and the bishop cooperated with the good foundress in designing the superstructure, in drawing up the details of its regulations.

The congregation's mission is two-fold: contemplative and active. As the Blessed Sacrament was always the chief object of Mother de Ricci's devotion, adoration of It in exposition was made the most distinctive feature of the spiritual exercises of her Sisterhood. Her plan, sanctioned by the bishop, was to have daily exposition, which, up to the present, from lack of means, is unrealized; instead, the Blessed Sacrament is exposed on Sundays, Fridays, and certain feast days. On the eve of every first Friday of the month, nocturnal adoration must be kept in every convent of the congregation where it is possible, in reparation for the sins of drunkenness, blasphemy, immorality, desecration of the Sunday, and neglect of the Sacraments. In those convents where the income is not sufficient to admit of daily exposition, the Blessed Sacrament must, as soon as possible, be exposed on the following days: (1) On every Sunday (except the third Sunday of the month), and on holidays of obligation, in reparation for the neglect and profanation of these days and for the neglect of the Sacraments; (2) on every third Sunday of the month, in thanksgiving for all God's blessings, general and particular, national and individual, especially for all our country's blessings; (3) on every Tuesday, for the conversion of America to the faith; (4) on every Friday, in reparation for the sins of blasphemy and drunkenness, and for the preservation of innocent souls exposed to sin; (5) on the three days before Ash Wednesday, the feasts of Our Lady of Perpetual Succor, St. Ignatius Loyola, and all the first- and second-class feasts of

the Dominican Order. Besides the above days, Benediction is given every day in May, June, and October, and on the many feast days throughout the year.

When Mother de Ricci was in Europe she was impressed with the miseries of the common people, and these she attributed in great measure to punishment for their infidelity to God in the evils of inebriety, profanity, and desecration of the Sabbath, neglect of the Sacraments, and the outrages offered to our Divine Lord in the Eucharist. The desire to make expiation for the same offences in this country, to stay their increase, and to ward off the afflictions that are visited upon them, caused Mother de Ricci to join reparation to adoration in the animating principle of the Sisterhood. A third spirit, thanksgiving, was added in 1889, on the occasion of the centenary of the establishment of the hierarchy in the United States, in gratitude for all God's blessings to the inhabitants of this republic. And thus the triple spirit of the life was completed and secured.

Mother de Ricci selected the rule of the Third Order rather than that of the Second because, in the first place, it does not prescribe so much austerity, for she was solicitous for those persons with a true religious vocation who have no marked attraction for severe corporal penances and not sufficiently robust to endure them; and secondly, because the rule of the Third Order permitted the blending of the contemplative and the active life, as illustrated by St. Catherine of Siena and St. Rose of Lima, both great contemplatives, yet both devoted to active duties in the world, and by St. Catherine de Ricci, who joined work to prayer within the precincts of a convent. Hence it admitted of the taking up of any work within its original scope as founded by St. Dominic and sanctioned by the Church, namely, the personal sanctification of the members and the defence and propagation of the faith. Retreat work embraced these even more fully than teaching, the usual work of the Third Order in Europe and America.

Nevertheless, although not called to the great and continual mortifications of the Second Order, the Sisters endeavor persistently to conquer self and to subdue sensuality. Therefore,

every Tuesday and Friday and the eve of every first Friday are especial days of corporal penance.

The institute is in a particular manner consecrated to the love and worship of the Sacred Heart.

The Work.—The chief active work is the giving of retreats and the use of all methods by which religious instruction may be imparted to women. Preparing children for the Sacraments, teaching catechism and instructing non-Catholics for admission into the Church, are embraced in this object. It is customary several times a year to invite a priest to preach a retreat to those who assemble in the convent for that purpose. It is a practice with many to make a retreat every year, and others seek this sacred seclusion in times of great trial. Those who are anxious to discover their vocation find in the opportunity for retirement and prayer an excellent preparation for the duty of considering the state of life to which they have been called. Young women about to be married, there receive grace to fit themselves for the great Sacrament of Matrimony. Whoever, maid or matron, striving to advance in faith and virtue, desires encouragement and direction on the way to Christian perfection, may wisely enter the Sisters' House of Retreats. Appropriate exercises, gathered from St. Thomas Aquinas, St. Francis de Sales, St. Ignatius Loyola, St. Alphonsus, and other masters of the spiritual life, are used, and a resident chaplain supplements the counsel of the nuns.

The Sisters who are sent to give retreats or instructions are directed to strive, by their modest religious conduct, conversation, and true spirit of charity, to draw souls to God thereby, rather than by overmuch instruction. They are cautioned to remember their vocation is not that of the teacher in the schoolroom, and that therefore they should avoid any manner or tone that would indicate a desire to teach, in the ordinary sense of the term. They are assured that by their spirit of gentle charity and true union with God, more souls will be brought to know and love Him than by any other means.

A few ladies, who are more or less invalids and who need the rest and care to be found in a convent, will be allowed to remain in the House of Retreats for an indefinite length of

time. A Home is open also to respectable girls, those who are out of employment, or who are away from their families for study or work, etc. Spiritual reading and instruction are given in the Home by one of the Sisters at least twice a week. In the Home may be taught not only the duties of religion, but also some useful work, and, if necessary, reading, writing, and arithmetic, the better to prepare the inmates to earn their living. This kind of instruction is not to become regular school-work, which is forbidden by the constitutions of the congregation.

Those who are received as guests in the convents for any purpose whatsoever must be of worthy character.

Every convent of the Sisterhood shall have a reading-room and library, open daily, and the nuns make it part of their mission to cultivate among those who come under their influence a taste for good reading.

Besides the house at Albany, the institute has one at Saratoga, opened in 1891, in which the adoration of the Blessed Sacrament is observed on Sundays and Fridays, whilst the work of retreats is faithfully carried on. During the summer, ladies who wish to have the benefit of the famous springs, but who shun the noise and bustle of the fashionable world, are received as boarders.

Three months after the death of Mother de Ricci an election was held for a Prioress, which resulted in the choice of Mother M. Loyola of Jesus.

The Sisters are now thirty-three in number. The growth of the congregation is necessarily slow on account of the character of its work, which is entirely new in this country, where the habit among the laity of making retreats has never been practised as a regular feature of religious life. Still the new order has made progress. Postulants have never been wanting, and its apostolic labors have steadily increased. Its main work of retreats is annually attracting more souls to a season of silence, solitude, and prayer. It is doing a work for God, and He who brought it into existence and has watched over it almost visibly for nearly a score of years, will sustain it and enlarge it, according to His will, in His own good time and way.

Analecta.

DE CULTU SACRATISSIMI CORDIS IESU SACRAE RITUUM CONGREGATIONIS LITTERAE.

I.

Rme Domine:—Etsi gratum semper mihi fuit officium communicandi cum Ecclesiae Praesulibus ea, quae supremus eiusdem Pastor illis significanda praescripserit; gratissimum modo accidit patefacere singulis Sacrorum Antistibus suavissimam animi voluptatem, quam SSmus D. N. Leo PP. XIII percepit ex promulgatione novissimae suae Epistolae Encyclicae, qua universum humanum genus Sacratissimo Cordi D. N. Iesu Christi solemni ritu devovendi auctor fuit. Novit enim quanta animi propensione, quo consensu voluntatum fuerint eae litterae ab omnibus tum pastoribus tum fidelium gregibus receptae, et quam prompte ac studiose fuerit illis ubique obsecundatum.

Ipsemet sane Summus Pontifex cunctis exemplo praeivit; et ad suas Vaticanas Aedes, in sacello, cui a Paulo V nomen est, institutâ per Ipsum supplicatione, universum terrarum

orbem divino Iesu Cordi obtulit et devovit. Cuius exemplum secutus romanus populus, magna frequentiâ convenit in Patriarchales et minores Basilicas, in templa quaelibet curialia, in aedes sacras prope singulas; ibique solemnem consecrationis formulam iteravit, unoque veluti ore confirmavit.

Protinus allatae sunt undique litterae, et quotidie afferuntur, nuntiantes, eumdem consecrationis ritum, pari studio ac pietate, peractum fuisse in unaquaque dioecesi, imo in singulis ferme ecclesiis; neque Italiae solum et Europae, sed et regionum maxime dissitarum. Cuius universi catholici populi consensus in obsecundando votis et voluntati supremi omnium Patris, profecto laus maxime debetur sacris Praesulibus, qui suis gregibus eiusmodi in re auctores fuerunt ac duces. Quapropter, Summi Pontificis obsequens desiderio, Tibi et singulis, qui tuae subiacent potestati, animarum regimen gerentibus, Eius nomine, magnopere gratulor et gratias ago.

Siquidem, ut in iisdem encyclicis litteris BEATISSIMUS PATER edicit, uberes incundissimosque fructus, nedum in singulos christifideles, verum et in universam christianam familiam, imo et in omne genus hominum, ex hac solemni oblatione derivaturos confidit, et nos cum Eo confidimus. Omnes enim intime persentiunt quam necessarium sit, ut languescens nimium fides vividius excitetur; ut sincerae caritatis ardor ignescat; ut exsultantibus nimium cupiditatibus frena iniiciantur, moribusque in dies contabescentibus medicaminis nonnihil afferatur. Omnium in votis esse debet, ut humana societas suavissimo Christi imperio subiiciatur, Eiusque regium ius, divinitus Ei in omnes gentes collatum, civiles etiam potestates cognoscant et revereantur; quo fiat ut Ecclesia Christi, quae regnum Ipsius est, magis magisque amplificetur et ea perfruatur libertate et quiete, quae ad novos usque triumphos comparandos prorsus est ei necessaria. Ad hoc denique ab omnibus enitendum est, ut innumeras gravissimasque iniurias, quae quotidie, in universo orbe, divinae maiestati ab ingratissimis hominibus inferuntur, compensare piis operibus ac reparare studeamus.

Verum ut concepta spes novas in dies vires acquirat, ac bonum eiusmodi semen affluenter germinet, uberioremque

afferat messem, necesse est ut iam excitata pietas erga sacratissimum divini Redemptoris Cor stabilis perseveret, imo alatur indesinenter. Constans enim perseverantia in precibus quamdam, ut sic loquar, vim afferet dulcissimo Iesu Cordi, ut earum recludat fontes gratiarum, quas Ipsemet cupidissime elargiri desiderat, quemadmodum B. Margaritae Alacoque, amantissimae suae, significavit non semel.

Quamobrem Summus Pontifex, me usus suae voluntatis interprete, Amplitudinem Tuam et universi catholici orbis sacrorum Antistites vehementer hortatur, ut, coeptis alacres insistentes, ea excogitent et constituant, quae, pro varia locorum ac temporum conditione, ad optatum finem assequendum magis conducibilia videantur.

Ipse vero BEATISSIMUS PATER commendat quam maxime eum morem, qui iam in pluribus ecclesiis obtinuit, ut per integrum mensem Iunium varia pietatis obsequia divino Cordi publice praestentur; quod ut lubentius perficiatur, thesauros Ecclesiae reserans, tercentorum dierum indulgentiam christifidelibus impertit, toties lucrandam quoties sacris eiusmodi exercitiis interfuerint; plenariam vero iis qui saltem decem in mense vicibus idipsum praestiterint.

Magnopere etiam in votis habet SANCTISSIMUS DOMINUS, ut praxis, alte commendata, ac pluribus iam in locis usurpata, qua, prima qualibet sexta feria cuiusvis mensis nonnulla obsequia peraguntur in honorem sanctissimi Cordis, largius assidue propagetur: recitatis publice Litaniis, quas nuper Ipse probavit, et iterata consecrationis formula a se proposita. Quae praxis si in christiano populo augescat, et quasi in morem transeat, iugis erit et frequens affirmatio divini illius et regii iuris, quod Christus in omne humanum genus a Patre accepit, et effuso sanguine acquisivit. Quibus obsequiis ipse lenitus, utpote qui dives est in misericordia, mireque propensus ad homines beneficiis cumulandos, et eorum nequitiae obliviscetur et ipsos nedum ut fideles subditos, verum ut amicos et filios carissimos amplectetur.

Praeterea BEATISSIMUS PATER vehementer exoptat ut adolescentes, ii maxime qui litteris scientiisque dant operam, in eas societates congregentur, quae pii *coetus* vel *sodalitia a Sacro*

Iesu Corde nuncupantur. Constant nimirum ex illo delectorum adolescentium agmine, qui, dato sponte nomine, statutâ per hebdomadam die et hora, in aediculas aut templa aut ipsorum litterariorum ludorum sacella conveniunt, ibique, alicuius sacerdotis ductu, pia quaedam in honorem sacri Cordis Iesu exercitia devote peragunt. Si gratum acceptumque divino Redemptori pium quodvis accidit obsequium, quod ipsi a suis fidelibus exhibeatur, iucundissimum profecto illud est, quod e iuvenili pectore elicitur. Nec vero sermone assequi possumus quantopere id ipsum iuvenili eidem aetati sit profuturum. Assidua enim divini Cordis contemplatio, et penitior virtutum eius et ineffabilis amoris cognitio nequit fervescentes iuvenum cupiditates non frangere, et virtuti sectandae stimulos non adiicere.—Qui pariter coetus iniri ac frequentari poterunt inter adultos, in iis quae, varii generis, *Societates catholicae* nuncupantur.

Ceterum piae eiusmodi exercitationes, quas memoravimus, nullimode a Sanctissimo Patre indicuntur; sed omnia Ipse episcoporum prudentiae et sagacitati permittit, in quorum studiosa propensissimaque voluntate plane confidit: illud unice exoptans, ut in populis christianis pietas erga sacratissimum Cor Domini Iesu indesinenter floreat et virescat.

Interim Amplitudini Tuae diuturnam ex animo felicitatem adprecor.

Amplitudinis Tuae uti Frater
C. Episcopus Praenestinus Card. MAZZELLA,
S. R. C. Praef.
D. PANICI, *S. R. C. Secr.*

Romae, ex Secretaria SS. Rituum Congregationis
die XXI Iulii, anno MDCCCLXXXXIX.

II.

DECRETUM INTRODUCTIONIS CAUSAE BEATIFICATIONIS ET CANONIZATIONIS VEN. SERVI DEI MICHAELIS GARICOÏTS SACERDOTIS FUNDATORIS CONGREGATIONIS PRESBYTERORUM SS. CORDIS IESU.

In pago *Ibarre* regionis Vasconicae a probis piisque coniugibus Arnaldo Garicoïts et Gratianna Etcheberry ortum

habuit praefatus Servus Dei Michael Garicoïts, die 15 Aprilis anno 1797. Ab ipsa infantia curis parentum ad religionem excultus pronum ostendebat animum ad sacra peragenda. Missus ad Iturense Seminarium philosophiae addiscendae vacavit; translatus deinde in Maius Seminarium civitatis Aquarum Augustarum vulgo *Dax* theologiae curriculum absolvit. Sacerdotio praeditus die 20 Decembris anno 1823, et in adiutorium datus parocho loci cui nomen *Cambo*, inibi per biennium sacri ministerii partes explevit cum spirituali profectu tum incolarum tum aliorum e vicinis et etiam remotis paroeciis illuc confluentium. Anno 1834 exeunte, post plurimas difficultates feliciter superatas, ad opem ferendam Ecclesiae Praesulibus in excolenda Vinea Domini, in *Betharram* presbyterorum sodalitatem a Ss. Corde Iesu nuncupatam fundavit; quae, ipso praeside, Apostolicae Sedis sanctione decorata ita paullatim increvit, ut in plures civitates ac dioeceses etiam Americae Meridionalis praeclara beneficia protenderit. Hic Dei Famulus Episcopo ita disponente, per triginta septem annos a confessionibus et consiliis fuit quibusdam domibus Instituti Filiarum Crucis *vulgo* Sororum S. Andreae. Tandem die Festo Ascensionis Domini anno 1863 repentino morbo correptus et a viatico sumendo impeditus, sacramentis poenitentiae et extremae unctionis munitus, in domo praedicti loci *Betharram* ex hac vita placidissime migravit. Vix evulgato obitus nuncio, omnes repleti sunt moerore ac praecipue Baionensis Antistes, quo praeeunte et sermocinante, solemne funus celebratum fuit. Interim sanctitatis fama quam Michael in vita sibi comparaverat, post obitum aucta et iugiter perseverans magis in dies augetur. Quare adornato super eadem fama Processu Ordinario in Ecclesiastica Curia Baionensi et ad Sacram Rituum Congregationem delato, quum obtenta iam fuerit Apostolica dispensatio tum ab interventu et voto consultorum tum a lapsu decennii, rogante hodierno causae Postulatore Rmo P. Mauro Maria Kaiser Ord. Praedic., nomine etiam Rmi Episcopi Baionensis et universae sodalitatis presbyterorum a Ss. Corde Iesu, atque attentis permultis literis postulatoriis Emorum S. R. E. Cardinalium, Rmorum sacrorum Antistitum Praepositorum Generalium Ordinum vel Congrega-

tionum Religiosarum aliarumque personarum ecclesiastica vel civili dignitate praestantium, Emus et Rmus Dnus Cardinalis Caletanus Aloisi-Masella huiusce Causae Relator in Ordinario Sacrae ipsius Congregationis Coetu, subsignata die ad Vaticanum habito, sequens dubium discutiendum proposuit: "*An "sit signanda Commissio Introductionis Causae in casu et ad "effectum de quo agitur?*" Et Emi ac Rmi Patres Sacris tuendis Ritibus praepositi, omnibus accurato examine perpensis, auditoque voce et scripto R. P. D. Ioanne Baptista Lugari Sanctae Fidei Promotore, rescribendum censuerunt: "*Affir-"mative seu signandam esse Commissionem si Sanctissimo "placuerit.*" Die 9 Maii 1899.

Quibus omnibus Sanctissimo Domino Nostro Leoni Papae XIII per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum relatis, Sanctitas Sua sententiam Sacrae ipsius Congregationis ratam habens, propria manu signare dignata est Commissionem Introductionis Causae Venerabilis Servi Dei Michaelis Garicoïts, fundatoris Congregationis Presbyterorum Ss. Cordis Iesu, die decimaquinta eiusdem mensis et anni.

C. Ep. Praen. *Card.* MAZZELLA, *S. R. C. Praef.*

L. † S. DIOMEDES PANICI, *S. R. C. Secr.*

III.

DUBIUM CIRCA OCCURRENTIAM FESTORUM.

Hodiernus Parochus Ecclesiae S. Catharinae a Rota de Urbe a Sacra Rituum Congregatione sequentis dubii solutionem humillime flagitavit nimirum:

An festum fixum prae mobili et magis proprium prae minus proprio, quae duo festa in occurrentia, ceteris paribus, praecedentia pollent iuxta Rubricas generales Breviarii Tit. x. n. 6., eadem gaudeant praecedentia etiam in concurrentia?

Et Sacra Rituum Congregatio, referente subscripto Secretario, audito etiam voto Commissionis Liturgicae, omnibusque accurate expensis, respondendum censuit: "*Negative.*"

Atque ita rescripsit die 19 Maii 1899.

C. *Card.* MAZZELLA, *S. R. C. Praef.*

L. † S. DIOMEDES PANICI, *Secretarius.*

IV.

VARIA SOLVUNTUR DUBIA.

R. D. Vincentius Cosme, Sacerdos et Caeremoniarum Magister Ecclesiae Cathedralis Cauriensis (in Hispania) de consensu sui Rmi Ordinarii sequentium dubiorum solutionem a Sacra Rituum Congregatione humillime expostulavit, nimirum:

In Ecclesia Cathedrali Cauriensi viget consuetudo persolvendi vesperas a canonicis, cum cantu, etiam in duplicibus minoribus, semiduplicibus, simplicibus et feriis; quam consuetudinem iuxta Decretum in *Derthonen.* die 22 Maii 1841 ipsi servare tenentur: sed cum in praedictis vesperis Celebrans est paratus, altare thurificatur et per statutum speciale eiusdem Ecclesiae assistunt duo Beneficiati pluvialibus parati; quaeritur:

I. An in Vesperis ita persolvendis servandum sit Caeremoniale Episcoporum?

II. An attenta consuetudine, Celebrans possit manere in habitu chorali usque ad capitulum, et tunc tantum assumere pluviale?

III. An praedicti Pluvialistae assistere debeant Celebranti thurificationem altaris facienti?

IV. An si faciendae sunt commemorationes, persolvendae sint cum cantu propter uniformitatem?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, audito etiam voto Commissionis Liturgicae, omnibusque perpensis, rescribendum censuit:

Ad I. *Affirmative.*

Ad II. *Negative.*

Ad III et IV. *Affirmative.*

Atque ita rescripsit, die 19 Maii 1899.

C. *Card.* MAZZELLA, *S. R. C. Praef.*

L. † S. DIOMEDES PANICI, *S. R. C. Secret.*

DUBIA CIRCA PRESBYTERUM ASSISTENTEM.

Magister Caeremoniarum Ecclesiae Cathedralis Urgellensis summopere desiderans ut in sacris functionibus omnia rite et adamussim peragantur, de sui Emi ac Rmi Domini Cardinalis Episcopi consensu atque mandato, Sacrae Rituum Congregationi ea quae sequuntur humillime exposuit; nimirum:

Ex vigenti consuetudine et speciali privilegio Dignitates et Canonici Cathedralis Ecclesiae Urgellensis, habent presbyterum assistentem, et quidem Beneficiatum, in omnibus Missis conventualibus, tam in duplicibus in quibus Canonici inserviunt pro Diacono et Subdiacono, quam in semiduplicibus et feriis, in quibus munus Diaconi et Subdiaconi a Beneficiatis impletur. Hinc quaeritur.

I. Utrum in Missis non pontificalibus ministrari debeant ampullae a Subdiacono, sive Canonico, sive Beneficiato, licet adsit Presbyter assistens?

II. (1°) Quo ordine procedere debeant Celebrans, Presbyter assistens, et ministri, dum e Sacristia ad Altare pergunt et viceversa?

(2°) Utrum initio Missae Presbyter Assistens collocare se debeat ad dexteram Diaconi stantis a dextris Celebrantis?

III. An servari possit immemorabilis consuetudo, vi cuius Presbyter assistens infra cantum Hymni Angelici et *Credo* sedet ad sinistram Subdiaconi?

IV. An stante immemorabili consuetudine, possit Presbyter Assistens se transferre una cum Celebrante ad cornu Epistolae ibique stare a sinistris ipsius Celebrantis versus Diaconum, dum hic Evangelium cantat?

V. Utrum dum Diaconus ad credentiam accedit, ut bursam cum Corporali ad Altare deferat, surgente Subdiacono, ut moris est, etiam assurgere teneatur Presbyter Assistens, donec ipse Diaconus ad scamnum redierit?

VI. (1°) Utrum Presbyter Assistens incensari debeat ante Subdiaconum, sive hic sit Canonicus, sive non?

(2°) An pacem recipere debeat a Subdiacono, postquam hic eam dederit Clero in Choro?

(3°) An Subdiaconus, praesente Episcopo in Throno cum pluviali et mitra vel cappa magna, dare debeat pacem prius Diacono, sit necne Canonicus, et postea Presbytero assistenti?

VII. An continuari possit immemorabilis consuetudo, qua post habitam concionem coram Pontifice in Throno assistente, Presbyter Assistens se locat in plano cum palmatoria a sinistris Diaconi, dum hic confessionem cantat ex libro?

Et Sacra eadem Congregatio, ad relationem subscripti

Secretarii, exquisito voto Commissionis Liturgicae, omnibusque accurate perpensis rescribendum censuit:

Ad I. *Affirmative.*

Ad II. *Quoad primam partem*, semper procedant, in casu, unus post alium et Presbyter Assistens incedat ad sinistram celebrantis.

Quoad secundam partem, praedictus presbyter assistat ad dexteram celebrantis.

Ad III. *Affirmative*, sed in scabello separato.

Ad IV. *Affirmative.*

Ad V. *Negative.*

Ad VI. Quoad primum *affirmative;* quoad secundum *negative*, sed a Celebrante, et dabit Diacono; et Presbyter assistens celebrantis, recipiat pacem a presbytero assistente Episcopi; quoad tertium, servetur *Caeremoniale Episcoporum.*

Ad VII. *Negative.*

Atque ita rescripsit. Die 15 Aprilis 1899.

L. M. *Card.* Parocchi.
D. Panici, *S. R. C., Secret.*

Solutio variorum Dubiorum.

Hodiernus Magister Caeremoniarum Basilicae Cathedralis Veliternae de observantia Caeremonialis Episcoporum et decretorum S. Rituum Congregationis, pro suo munere sollicitus, eidem Sacrae Congregationi ea quae sequuntur, pro opportuna declaratione, humillime exposuit; nimirum.

I. In praefata Basilica Cathedrali, celebrante pontificaliter Episcopo suffraganeo, Canonicus qui subdiaconi munere fungitur, lecta Epistola, accepta ab Episcopo benedictione et tradito Missali clerico, pergit directe ad scamnum et sedet; quin sustineat missale apertum, dum Episcopus Epistolam et Evangelium legit.

II. Presbyter Assistens eidem Episcopo suffraganeo ad faldistorium celebranti non adstat, cum hic pariter Epistolam et Evangelium legit, sed cum diacono et subdiacono in scamno sedet.

III. Canonici eiusdem Basilicae Cathedralis cum in aliena Ecclesia sacras functiones solemniter peragunt, arbitrantur se posse uti privilegiis canonicalibus ex. gr. *canone et palmatoria.*

Hinc quaeritur: Utrum servari queant supradictae tres consuetudines vel potius habendae ut abusus?

Sacra porro Rituum Congregatio hunc supplicem libellum remisit Emo ut Rmo Dno Cardinali Episcopo Ostien. et Veliternen. pro informatione et voto, audito etiam Rmo Capitulo Basilicae Cathedralis Veliternae. Postulatis Sacri Consilii postquam Emus Vir satisfecerit per litteras d. d. 19 elapsi mensis Martii cum adnexis documentis, Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisita sententia Commissionis Liturgicae, rationum momentis hinc inde deductis accurate expensis, rescribendum censuit:

Ad dubium *quoad primum:* consuetudinem in casu esse abusum tollendum, et confer Caeremoniale Episcoporum, lib. II, cap. VIII, n. 41; *quoad secundum*, ut in primo et confer Caeremoniale Episcoporum lib. I, cap. VII, n. 3; *quoad tertium*, Canonicos praedictos uti posse canone et palmatoria tantum in Ecclesia propria, sicut Canonici in Basilicis Minoribus Urbis.

Atque ita rescripsit. Die 21 Aprilis 1899.

C. *Card.* MAZZELLA, *Praef.*
DIOMEDES PANICI, *Secret.*

Proposito dubio a R. P. Iosepho Preto Sacerdote Dioeceseos Vicentinae: Utrum in reditu in Sacristiam, absolutione ad tumulum expleta, in officiis et Missis cum cantu pro uno vel pluribus defunctis die septima, trigesima et anniversaria aut etiam extra has dies celebratis, dici debeat: *Anima eius* vel *animae eorum et animae omnium fidelium defunctorum per misericordiam Dei requiescant in pace;* et antiphona: *Si iniquitates* cum psalmo: *De profundis* et Oratione: *Fidelium Deus?*

Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, omnibusque rite perpensis, respondendum censuit: *Affirmative* iuxta Rituale Romanum et Decreta in una *Brixien.* ad 2, d. d. 28 Iulii 1832 et in altera *Florentina* d. d. 31 Augusti 1872.

Atque ita rescripsit, die 11 Martii 1899.

C. *Card.* MAZZELLA, *S. R. C. Praef.*
L. † S. DIOMEDES PANICI, *Secret.*

E SACRA CONGREGATIONE INDULGENTIARUM.

I.

DUBIUM CIRCA PRIVILEGIA CONCESSA SACERDOTIBUS ZELATORIBUS PII OPERIS A PROPAGATIONE FIDEI.

Beatissime Pater:

Secretarius Consilii Centralis pii Operis quod a Propagatione Fidei inscribitur, ad pedes S. V. humiliter provolutus, exponit quod cuique Sacerdoti, qui ad quodcumque Consilium seu Comitatum ipsi pio Operi dirigendo vel promovendo pertinet, nec non sacerdoti qui in anno summam respondentem mille subscriptionibus in capsam pii Operis intulerit undecumque eam acceperit, plures concedentur facultates et privilegia. Verum non in una tantum dioecesi, sed in plerisque Epus loco constituendi ad directionem pii Operis Propagationis Fidei Consilium seu Comitatum virorum ecclesiasticorum, unum tantum designat sacerdotem, puta Vicarium Generalem vel aliquem ex Canonicis, qui omnibus fungitur muneribus, quae forent explenda per Consilium seu Comitatum eiusdem pii Operis. Iam vero quaeritur num hic sacerdos ab Epo ad praefatum munus explendum unice designatus gaudeat necne praedictis facultatibus ac privilegiis. Et quatenus negative, Orator postulat humiliter a S. V., ut eidem sacerdoti petitas facultates et privilegia benigne tribuere dignetur.

Et Deus . . .

SSmus Dnus Nr. Leo Papa XIII in audientia habita die 14 Maii 1899 ab infrascripto Card. Praefecto S. C. Indulg. Sacrisq. Reliquiis praepositae, audita proposito dubii relatione respondit valde commendandam esse constitutionem regularis Comitatus seu Consilii in singulis dioecesibus ad praefatum pium Opus Propagationis Fidei rite promovendum; interim vero si ab aliquo Episcopo tantummodo sit designatus Rector Diocesanus, qui muneribus fungatur in precibus expressis, idem SSmus benigne declaravit Rectorem diocesanum ita ab Epo designatum gaudere, quoadusque Rectoris munere fungatur, privilegiis et gratiis, quibus fruuntur ex apostolica concessione sacerdotes qui verum Comitatum seu Consilium

diocesanum constituunt. Contrariis non obstantibus quibuscumque.

Datum Romae Ex sec.ria eiusdem S. C. die 14 Maii 1899.

Fr. HIERONYMUS M. *Card.* GOTTI, *Praef.*
† ANTONIUS *Arch.* ANTINOEN., *Secret.*

II.

NUMISMA PRO SODALITATIBUS FILIARUM B. M. V.

Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a SS. D. N. Leone PP. XIII sibi specialiter tributis, sacrum Numisma a supremo Moderatore omnium sodalitatum filiarum B. M. V. exhibitum, cujus exemplar lineis expressum heic adnexum est,[1] uti unicam tesseram earumdem Societatum, recognovit et approbavit, simulque decrevit ut in posterum Moderatores singularum sodalitatum per Catholicum Orbem diffusarum a die 8 Decembris anni mox futuri caveant tradere puellis in easdem societates cooptandis aliud numisma ab eo difforme, quod ab hac S. Congregatione fuit recognitum et approbatum, sub poena nullitatis Indulgentiarum a RR. PP. concessarum illud gestantibus et devote deosculantibus; indulgendo tamen puellis iam sodalitati adscriptis retinendi illud quod in actu cooptationis iam receperunt, absque Indulgentiarum dispendio.

Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem Sacrae Congregationis die 24 Augusti 1897.

FR. HIERONYMUS M. *Card.* GOTTI, *Praef.*
L. † S. Pro R. P. D. A. *Archiep.* ANTINOEN., *Secr.*
JOS. M. *Can.* COSELLI, *Substitutus.*

[1] We regret that the *fac-simile* here mentioned was not published with the authentic document in the Roman *Analecta*.

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are:

I.—S. CONGREGATION OF RITES:

1. Letter to the Bishops of the Catholic world urging them to organize confraternities for the development of the worship paid to the Sacred Heart of Jesus.
2. Publishes Decree of Introduction for the Beatification of the Venerable Servant of God, Michael Garicoïts, founder of the Congregation of Priests of the Sacred Heart.
3. Answers a question regarding the *occurrentia festorum.*
4. Solves several doubts as to the manner of chanting solemn Vespers, the Office of the *Presbyter assistens* in solemn Masses, and the prayers of absolution at funerals. The last question differs slightly from that proposed and answered in the August number of this REVIEW.

II.—S. CONGREGATION OF INDULGENCES:

1. Decides that priests appointed by the Ordinary as officials to look after the interests of the Society for the Propagation of the Faith, enjoy all privileges accorded to the regular directors or counsellors of the Society.
2. Determines the design of the medal used by members of the Sodality of the Blessed Virgin.

CATHOLIC TEACHERS AND PROTESTANT TRAINING COLLEGES.

His Eminence Cardinal Vaughan recently (June 29, 1899) addressed a letter to the bishops of England, the text of which, whilst not intended for publication, deserves to be commented upon as teaching a wholesome lesson in the noble attitude which the Metropolitan of England assumes regarding the question of religious education, and in particular towards the policy of compromising with Protestant influence and authority in the matter of training Catholic women teachers.

It appears that in 1894 a proposal had been made to the Cardinal that he use his influence in procuring for Catholic women teachers of secondary schools the advantage of the training and examinations for diplomas instituted by the University of Cambridge Teachers' Training Syndicate for Female Teachers.

A Catholic lady connected with the Cambridge Training College for Women had offered to take a number of Catholic boarders qualified to avail themselves of the instructions given in the Training College for Women, which had been authorized by the University of Cambridge.

In reply, the Cardinal pointed out to those who urged the scheme "that the Church condemns the principle of mixed education, and that to make the education of our Catholic female teachers dependent upon a Protestant college could not be thought of; but that, on the contrary, there was every reason why the Church should form her own women teachers in a Catholic college of her own;" and that he himself was prepared to undertake the opening of such a school. Nevertheless, he thought that advantage might be taken of the offer "as a temporary expedient, just so far as to enable us to get the Catholic certificated teachers needful in order to open a licensed Catholic training college."

This plan the Cardinal laid before the bishops at a meeting in April, 1894, when they passed unanimously the following resolution:

"The bishops having discussed a proposal . . . to make a temporary use of . . . Training College for Teachers at Cam-

bridge, resolved that, without entering into the question of preparatory training at that institution or elsewhere, they would heartily approve the establishment of a *Catholic training college in some Catholic centre.*"

The Cardinal, having in the meantime been solicited to give official sanction to the original project of a Catholic house of residence in Cambridge, wrote the following reply:

"Considering the extreme importance of secondary education for women and the need of a training college for Catholic teachers,—provided no more satisfactory plan be devised,—I shall not oppose the establishment for a year of a Catholic house of residence in Cambridge, in which Sisters and others intended to form a Catholic training college elsewhere may receive the necessary preliminary technical instruction at Miss Hughes' Training College. This presupposes that nothing objectionable to Catholic principles shall arise, and that the house shall be closed as soon as the necessary instruction shall be given."

When the proposal that two or three Catholic Sisters should attend the Cambridge Training College was brought before the Council of the College, that body passed, among other resolutions, the following:

"That persons approved by the Education Committee may be admitted to lectures and teaching exercises in the College on payment of such fees as may be determined on by the Educational Committee. Three classes of students may be received:

"1. Nuns eligible educationally, but *disqualified as wearing a distinctive dress*, to be received as visitors with privileges above named.

"2. Secular qualified students received as out-students of the College, paying regular College fees, £24 a year, six in number.

"3. Persons going to qualify, number unlimited."

Upon learning that "*nuns eligible educationally*" were "*disqualified as wearing a distinctive dress*," and placed in a category apart, the Catholic authorities, as well as the Superiors of the nuns, at once declined to accept the offer of utilizing the Cambridge Training School. Upon inquiry it was found that Bedford Training College for Women, in London, was licensed to prepare students for the Syndicate examinations and diplomas, and that this College made no objection what-

ever to the religious habit of Catholic nuns. Thus the nuns were enabled to obtain the desired civil qualifications and diplomas recognized by the University of Cambridge for the formation of a Catholic Training College. Such a College was subsequently established at the instance of the Cardinal and bishops under the direction of the Sisters of the Holy Child, in Cavendish Square, London.

In April, 1898, the bishops passed a resolution as follows: that "it would be advisable to sanction *not more than two* colleges for the training of female teachers for Catholic secondary education;" and "as the Sisters of the Holy Child had already established such a training college in Cavendish Square, London, and as the Sisters of Notre Dame were prepared to establish one in Liverpool, it was agreed to sanction these two."

In the meantime the attempt had been made, despite the action of the bishops, to force the original plan of opening a Catholic house at Cambridge under secular management, notwithstanding the objectionable clause introduced by the Cambridge College Council, discriminating against Catholic nuns. A prominent ecclesiastic had apparently fostered these efforts, and the public was erroneously given to understand that the Holy See had approved the scheme. As such a proceeding naturally interfered with the resolution of the bishops, and tended to lessen the success of the Catholic Training College opened by the Sisters of the Holy Child in London, the Cardinal promptly protested against the secular scheme which claimed a Catholic patronage. His letter to the bishops is full of priestly dignity and bears the mark of that incomparable pastoral instinct which is the true safeguard of the Catholic flock. Even if the plan of utilizing Protestant offices in this case were, with certain restrictions, to be tolerated for a time, it could not be considered as serving the Catholic cause. "Waste and weakness," writes the Cardinal, "arise from a needless multiplication of centres, where numbers are few and means limited. And it is clear that the hierarchy has to provide by its decisions for the welfare of the whole body, and not to allow our forces to be frittered away

by personal feelings, petty rivalries, and a want of public spirit and combination."

The Cardinal pays incidentally a well-merited tribute to the excellent work done in a spirit of self-sacrifice by the Sisters of the Holy Child. "At my request," he says, "these admirable Sisters determined to consecrate themselves to the establishment of a Catholic Training College in Cavendish Square;" and then states the nature and work of the Catholic Training College to which the communities of the various other religious orders in England send their nuns to be prepared for the distinctive examinations by the Cambridge Examination Board.

"The course of studies is that prescribed by the Cambridge Syndicate. . . . It consists of training in the theory and practice of education, during the space of a year, divided into three terms.

"The Course is as follows:

1. PSYCHOLOGY: One lecture a week during three terms.
2. LOGIC: One lecture a week during a term of 12 weeks.
3. ETHICS: " " " " " "
4. THE ART OF TEACHING: One lecture a week during a term of 12 weeks.
5. THE HISTORY OF EDUCATION: One lecture a week during a term of 12 weeks.
6. METHODS for teaching special subjects, such as history, literature, science, drawing, etc., one lecture a week during a term of 12 weeks.
7. SCHOOL HYGIENE: One lecture a week during a term of 12 weeks.
8. SCHOOL PROBLEMS: Once a week during three terms.
9. CRITICISM LESSONS: Two per week, all the year, by each student.
10. PAPERS on the above to be written and corrected.
11. ELOCUTION: Once a week during one term.

College hours, from 9.30 A.M. to 4 P.M.

". . . There are some who argue, from the permission granted to Catholic men to attend the universities, that the objection of the Church to mixed education has been withdrawn. They desire that Catholic young women should also take advantage of the rich and well-appointed Protestant colleges that are willing to admit them. Some

would allow Catholic girls to reside in such colleges; some say, 'no, not *reside*, but be educated and trained in them.'

"They forget that the university and college questions are essentially different. To confine myself to one point of difference: Catholics cannot at present establish a Catholic University in England; but colleges for women they are well able to found. Nor have I yet heard anyone maintain that it is *necessary* for Catholic girls to be trained in non-Catholic institutions as it is for men to get a university education.

"In the matter of female education and of colleges for girls, the Church possesses advantages in her great teaching congregations of religious women, such as no other body in England possesses. She is capable of providing education for women, intellectually and scientifically, at least equal, and spiritually and religiously far superior, to that of any other community. The Notre Dame Training College in Liverpool has been officially recognized as standing at the very head of such institutions in England. What Catholic nuns have done for elementary education they are capable of doing for secondary education. But whilst our numbers are small this success will depend upon the general support and hearty cooperation given to them. If we weaken our strength and impoverish ourselves by dividing our numbers, our sympathy and support—for instance, between a Protestant training college, such as that at Cambridge, and a Catholic college, such as that in Cavendish Square—we shall, by degrees, either drop to pieces by a process of disintegration and disunion, or we shall produce nothing but second or third-rate institutions.

"Worse than this may befall us if we are shortsighted or neglectful. A proportionate number of the Catholic wives and mothers of the future will grow up spoiled of that Catholic bloom and aroma, which the dominant Protestant and rationalistic atmosphere of non Catholic training colleges cannot fail to destroy.

"It is almost impossible to exaggerate the importance of the education to be given to the Catholic wives and mothers of the future. To say that they are to be educated like the men and exposed to the same dangers is one of those false principles of the present day, against which we cannot too strongly protest. Being by nature more refined, more sensitive, more highly strung than men, they are more impressionable for good and evil than their brothers. In order that their influence in the home may be beneficially predominant, their training must be in a high sense spiritual and Catholic in tone and temper. But to expect to secure this for them under a system of mixed educa-

tion and in non-Catholic institutions is to expect a divine interference such as protected the three youths when they came forth from the fiery furnace without even the smell of fire on their garments.

"The question is vital and far-reaching, not only for women, but for the whole Catholic body. The Church in England is pledged to maintain Catholic education. For this Catholic training colleges for primary and secondary teachers are essential. If it be sufficient to frequent Protestant training colleges, we shall abandon our Catholic training colleges. For who would make sacrifices for a cause that is both costly and at the same time unnecessary? But the Catholics of this country are not prepared to initiate a policy of retreat, and to surrender religious interests to earthly considerations. They will not adopt the principle of mixed education condemned by the Church, and turn their back upon all that their forefathers have fought for during the last three hundred years—the purely Catholic education of their children."

A QUESTION OF THE APPLICATION OF THE "TAMETSI."

A practical doubt regarding the application of the law of clandestinity was recently solved by one of the Roman Consultors, Father F. X. Wernz, S.J., of the Gregorian University.

Three questions had been proposed: first, whether persons belonging to a parish where the decree *Tametsi* is not in force could contract validly in private (that is, without priest or witnesses of any kind), within the limits of a parish where the decree is in force, and where they obtained temporary domicile whilst retaining their original fixed domicile in the old parish. The answer to this question was that a marriage so contracted would be *invalid.*

The second doubt proposed was, whether such parties marrying before the parish priest of the place in which they happen to be in temporary domicile (*more vagorum*), that place being under the law of clandestinity, could contract validly. The answer was likewise, *no.*

Finally, it was asked whether the parties, in order to contract validly, would have to marry before their own parish

priest, or one delegated by him if he happened to come to the place; or would they have to marry before the parish priest of the place where they have temporary domicile, observing the law of *Tametsi* with regard to witnesses and the rest. This last question was answered in the affirmative; so that couples wishing to marry under the given circumstances might choose either to be married by the pastor of their regular domicile or by the local pastor, observing in the last case the prescriptions of the *Tametsi*. (Cf. *Analecta Ecclesiastica*, May, 1899, p. 201.)

ACOUSTIC PROPERTIES OF CHURCHES.

The following notes and suggestions on the acoustic properties of churches and large halls,[1] will be of advantage to those of our readers who are actual or prospective builders of churches or parochial halls.

It is well known that many churches are easier to speak in when full than when empty. The reason for this is that the congregation absorbs the sound of the preacher's voice and checks the vibration of the main structure. Conversely, in buildings which are easy to fill with sound when empty, more effort is required when the seats are occupied. When the defect of the building from the speaker's point of view is one of too much resonance, better results may be obtained by the introduction of curtains, tapestries on the walls, and banners in the roof. The custom of stretching wires, either singly or in a net-work, is of little practical use, since wires are wholly inadequate to check vibration. Brick and mosaic work add to the resonance of a building, whereas the seats, the wooden roof, and pulpit tend to lessen it.

The mere height of many churches interferes with their usefulness as places of public worship. Ulm Cathedral, though more than 500 feet long, is easy to speak in, because the interior is diversified by an abundance of carved work, and the roof is low for the size of the edifice.

It has been noticed that many large churches are com-

[1] Taken from *The American Architect and Building News*, Feb. 18, 1899.

paratively easy to speak in on account of the great number of windows in them. When the windows are carried all the way up both sides of the church, so as almost to substitute mullions and glass for solid masonry, the vibration of the structure is reduced, and speaking is made more easy.

Paradoxical as it may appear, the interior surface of a building ought to be a bad conductor of sound in order to be successful in acoustics. If it is a good conductor it approaches the nature of a bell, and therefore responds readily to any musical sound. Just as the pitch of a bell may be ascertained, without percussion, by sounding near it the note on which it is cast, so by analogy every building will respond more readily to some particular note than to any other. If this note can be ascertained, the work of the preacher is easy, inasmuch as, by avoiding this note, he will make the air carry his voice without causing the building to vibrate in sympathy. Some churches are very responsive, and loud tones are not heard distinctly in them; whereas a low-pitched voice carries in them to the farthest limits. The only way to overcome the awakened responsiveness of such structures is to make frequent pauses to prevent the words tripping up one another.

It would be well for every preacher and reader to know the acoustic properties of the building which he uses, and one of the simplest and most effective experiments is to speak from end to end of it when empty, and then to speak when it is full, and note the difference of style or volume required.

THE COMING EUCHARISTIC CONVENTION OF PRIESTS.

The members of the Priests' Eucharistic League have already been notified through *Emmanuel*, the regular organ of the society, regarding the coming convention, which is to take place on the 18th and 19th of October, at Philadelphia.

It is needless to say here that the object of the League deserves the active coöperation of the clergy everywhere. The work thus far accomplished through the zeal of its president, the Right Rev. Bishop of Covington, and through the activity

of its directors and promotors, has borne abundant fruit in many parishes, where it is evident that the influence of the priest's personal devotion is making itself felt in the pulpit and confessional or among the flock at large. There will be, no doubt, a large attendance, which will give a fresh impulse to the movement and draw new members into the company of those who make the adoration of the Blessed Sacrament their special devotion and the principal means of progress in their personal and pastoral life.

THE USE OF ARTIFICIAL STONE FOR ALTARS.

Qu. Would the use of artificial stone, such as slabs of tile, mouldings, and panels of tile, be allowable in the construction of an altar?

Resp. The altar proper, which is consecrated for the celebration of the Holy Sacrifice, must be of stone; but this does not prevent the use of panels and mouldings in the clothing and ornamentation of the altar. The liturgy distinguishes two kinds of stone altars. There is the *movable* altar, which is a stone containing a small relic case, and of sufficiently large size to place upon it the paten and chalice for the celebration of Mass. This stone, after being consecrated, is inserted in the table (*mensa*) of the altar, which table, together with the rest of the structure, may be of wood or any other suitable material. A second class of stone altars are the *fixed* altars, in which the entire table consists of a single stone (slab), in the centre of which the reliquary is placed. This stone slab connects with two stone columns or posts cemented to it and consecrated with it as one piece. The interior space of this stone structure resting upon the solid ground may be filled in with brick or like substances, and may be covered with panels and mouldings of becoming material, such as tiles, onyx, wood, and the like.

THE RIGHT OF TITULAR BISHOPS TO GRANT INDULGENCES.

Qu. Has a coadjutor bishop (or titular), canonically instituted *cum jure successionis*, the right to grant indulgences in the same man-

ner as such a right belongs to the Ordinary? Can these indulgences be applied indiscriminately *pro vivis atque defunctis*, and may they be gained by others besides those who reside in the diocese?

Resp. The right of granting certain indulgences—one year *in die consecrationis ecclesiae*, and forty days on other occasions—to his subjects belongs to the Ordinary only, and cannot be exercised by the coadjutor. These indulgences are not applicable to the souls of the departed; and they are ordinarily gained only by those who are under the jurisdiction of the bishop, unless the indulgences are attached to a special locality, in which case they may be gained by all who visit the place and comply with the conditions according to the prescribed form.

THE CHICAGO SECESSIONISTS.

To the Editor, AMERICAN ECCLESIASTICAL REVIEW:

The article "Schismatical Movements among Catholics in the United States," which appeared in the July issue of the REVIEW, contains a paragraph at page 10 beginning: "The Chicago faction," etc., which seems to me ambiguous. It is there said: "The Jansenists and old Catholics became and are avowedly heretical; the Chicago secessionist movement (headed by Koslowski) was and is avowedly orthodox, though utterly contumacious."

As the object of the article is to preserve a correct record of facts, you will no doubt be glad to note the following quotations from the "Constitution of the Polish Catholic Diocese of Chicago." Chapter I, article 2, of these constitutions reads: "The purpose of this union is to unite with the bonds of love all those churches which, moved and led by the spirit of liberty with which Christ has set us free, declared themselves independent from the Roman jurisdiction." Under chapter II, article 3, we read: "The Independent Polish Church recognizes the decrees of the Council of Trent, except those touching the doctrine of the Roman jurisdiction and hierarchy, though the Independent Polish Church considers the Roman Pontiff as the Primate of the Occident."

From this it would appear that the above-mentioned constitution, signed by Koslowski and others, intends to deny explicitly the doctrine of the *Vaticanum*, showing that the Chicago secessionists are heretical in doctrine as well as schismatical in government.

P. A. BAART.

ADDITIONS AND CHANGES IN THE BREVIARY AND MISSAL.

IN BREVIARIO.

OLD RUBRIC.	NEW RUBRIC.
Die 8. Septembris.	
In Officio Nativitatis Beatæ Mariæ Virginis, ad Laudes post Orationem Fámulis tuis.	
Deinde fit Comm. S. Adriani Mart. hoc loco tantum etc.	Deinde fit Comm. S. **Hadriani** Mart. hoc loco tantum etc.
Oratio.	Oratio.
Præsta, quæsumus omnipotens Deus: ut qui beáti Adriáni Mártyris tui, etc.	*Præsta quæsumus, omnipotens Deus: ut qui beáti* **Hadriani** *Mártyris tui, etc.*
Dominica III. Septembris.	
Septem Dolorum B. Mariæ Virginis.	
Duplex majus.	
Si in Dom. III. Septembr. occurrat aliud Festum sive B. M. V. sive altioris ritus vel dies Octava Festi quod alicubi solemne sit, Festum Septem Dolorum amandatur ad Dom. IV. Septembr. et hac etiam ut supra impedita, ad proximiorem Dom. a prædictis Festis liberam. Quod si usque ad Adventum etc.	**Impedita Dominica III. Septembris ob occursum Festi Duplicis 1. vel 2. classis, vel alicujus diei Octavæ, vel Duplicis majoris primarii, vel potioris dignitatis, Festum Septem Dolorum B. M. V. transfertur in proximiorem sequentem Dominicam, simili modo non impeditam.** Quod si usque ad Adventum, etc.
Die 16. Septembris.	
S. Cornelii Papæ et Cypriani Episc., Martyrum.	
Semiduplex.	
Post Orationem pro Ss. Euphemia, Lucia et Geminiano Mm.	
Si Festum Ss. Cornelii et Cypriani venerit in Dominica, fit Officium de Dominica cum Commemoratione eorumdem in utrisque Vesperis et Laudibus et ix. Lectione historica (ex tribus una) atque Commemoratione Ss. Euphemiæ, Luciæ et Geminiani Martyrum in I. Vesperis et Laudibus, omissa Lectione. In I. Nocturno Lectiones etc.	Si Festum Ss. Cornelii et Cypriani **occurrerit** in Dominica, fit Officium de **Festo Septem Dolorum B. M. V., cum ix. Lectione de Homilia et Commemoratione Dominicæ, ac Ss. Martyrum Pontificum in utrisque Vesperis et Laudibus, necnon Ss. Euphemiæ, Luciæ et Geminiani Mm. in I. Vesp. et Laud. tantum.** In I. Nocturno Lectiones etc.
Die 17. Septembris.	
Ad calcem Officii Impressionis Sacrorum Stigmatum in Corpore S. Francisci Conf.	
Vesp. a Capit. de sequ. cum Commem. præcedentis.	Vesp. **de sequenti,** cum Commem. præcedentis.
Dominica I. Octobris.	
In Solemnitate Ssmi Rosarii B. Mariæ Virg.	
Duplex 2. classis.	
In I. Vesperis.	**Si hoc Festum alicubi non habeat primas Vesperas, Hymnus** *Cœléstis aulæ* **conjungitur cum Hymno** *In monte olivis* **ad Matutinum.**
Ant. 1. Quæ est ista etc.	In I. Vesperis.
	Ant. 1. Quæ est ista etc.

INTER OFFICIA PROPRIA PRO ALIQUIBUS LOCIS,
SEU IN APPENDICE BREVIARII ROMANI.

Dominica II. Octobris.
Maternitatis B. Mariæ Virg.
Ad Matutinum.
Hymnus.

Cœlo Redémptor prætulit Felícis alvum Vírginis, Ubi cadúca membra Mortále corpus índuit, etc.	Cœlo Redémptor prætulit Felícis alvum Vírginis, Ubi **futura victima** Mortále corpus índuit, etc.

Die 8. Novembris.
In Octava Omnium Sanctorum.
Post Rubricam de Laudibus.

Vesp. a Capit. de sequ. cum Commem. Oct. et S. Theodori Mart.	**Vesp. de sequenti, cum Commem. præcedentis, ac** S. Theodori Mart.

Die 9. Novembris.
In Dedicatione Archibasilicæ Ssmi Salvatoris.
Duplex majus.
Post Rubricam de Laudibus.

Vesp. a Capit. de sequ. cum Commem. præc., ac Ss. Mm. Tryphonis et Sociorum.	**In II. Vesp. Commem. sequentis,** ac Ss. Mm. Tryphonis et Sociorum.

Die 18. Novembris.
In Dedicatione Basilicarum Ss. Apostolorum Petri et Pauli.
Duplex majus.
Post Lectionem ix.

Vesperæ a Capit. de sequ. cum commem. præc., ac S. Pontiani Papæ, Mart.	**In II. Vesp. Commem. sequentis,** ac S. Pontiani Papæ, Mart.

Ad calcem diei 10. Decembris.
Tertia die infra Octavam
Immaculatæ Conceptionis B. Mariæ V.

Vesperæ a Capit. de sequ. cum Commemoratione Octavæ et Feriæ.	Vesp. **de sequ.** cum Commemoratione Octavæ et Feriæ.

Ad calcem diei 11. Decembris.
S. Damasi I. Papæ Conf.

Vesperæ a Capit. de Oct. cum Commem. S. Damasi, Ant. *Dum esset.* V. *Justum.* Postea de Feria.	**In II. Vesp. Ant.** *Dum esset.* V. *Justum.* **Comm. Oct. et Feriæ.**

Ad calcem diei 13. Decembris.
In Festo S. Luciæ Virginis et Martyris.

Quando Festum S. Luciæ incidit in Dom. III. Adventus, etc.	**Integra expungatur.**

Die 14. Decembris:
Septima die infra Octavam
Immaculatæ Conceptionis B. Mariæ V.

Statim addatur:

Si hodie faciendum sit de aliquo Duplici minori translato alicujus Doctoris Ecclesiæ, in ejus secundis Vesperis omnia dicuntur de die Octava, ut in primis Vesperis Festi, cum Commemoratione præcedentis et Feriæ, nisi hæc dies Octava occurrerit in Dominica, tunc enim Vesperæ fiunt de Duplici translato cum Commemorationibus Dominicæ et diei Octavæ.

Die 28. Decembris.
In Festo Ss. Innocentium Mm.

Si Festum S. Thomæ impediatur a Dominica, celebratur eo anno Feria secunda insequenti tamquam in sede propria, et in Sabbato post Orationem Ss. Innocentium dicitur Ant., V. et Oratio Dominicæ, quæ paulo infra habetur. Deinde fit Commemoratio Octavarum: et in II. Vesperis Dominicæ fit Commemoratio S. Thomæ et Octavarum.

In II. Vesperis S. Thomæ Antiphonæ et Psalmi de Nativitate quæ duplicantur: Capit. et alia de S. Silvestro cum Commemoratione S. Thomæ et Octavarum.

Si Festum S. Thomæ **venerit in Dominica, tunc in II. Vesperis Ss. Innocentium fit Commemoratio S. Thomæ, deinde Dominicæ (Ant. V. et Oratio ut infra) et postea fiunt Commemorationes Octavarum.**

Die vero Dominica in Officio S. Thomæ legitur ix. Lectio de Homilia, et in Laudibus fit Commemoratio Dominicæ ante Commemorationes Octavarum. In II. autem Vesperis S. Thomæ Antiphonæ et Psalmi de Nativitate ritu duplici, Capit. et reliqua de S. Thoma, cum Commemorationibus Dominicæ et Octavarum.

Dominica infra Octavam Nativitatis.

In II. Vesperis S. Thomæ, quando non venerit in Dominica, Ant. et Ps. de Nativitate; Capit. *Fratres, quanto tempore*, ut ad Laudes; Hymnus, *Jesu Redemptor.*

In II. Vesperis S. Thomæ omnia dicuntur sicut in II. Vesperis diei Nativitatis ritu duplici, Capit. et reliqua de S. Thoma. Deinde fit Commemoratio Dominicæ et quatuor Octavarum.

In die infra Octavam Nativitatis.

Si dies post Festum S. Thomæ fuerit Sabbatum, Officium fit de Octava Nativitatis, hoc modo: In II. Vesp. S. Thomæ omnia dicuntur sicut in II. Vesp. diei Nativitatis, sed non duplicantur Antiphonæ; et post Orationem Nativitatis fit Commem. S. Thomæ, deinde S. Stephani et aliarum Octavarum.

Si dies post Festum S. Thomæ fuerit Sabbatum, Officium fit de Octava Nativitatis hoc modo: In II. Vesperis S. Thomæ omnia dicuntur sicut in II. Vesperis diei Nativitatis **ritu duplici: Capit. et reliqua de S. Thoma. Deinde fit Commemoratio Octavæ Nativitatis** et aliarum Octavarum.

In Epiphania Domini.

Infra Octavam Epiphaniæ si occurrat Festum duplex ex majoribus vel alicujus Doctoris Ecclesiæ, transfertur post Octavam, nisi fuerit Patroni vel Titularis Ecclesiæ, vel Dedicatio ejusdem. De aliis vero Duplicibus, de Semiduplicibus et Simplicibus fit Commemoratio juxta **Rubricas.**

Infra Octavam Epiphaniæ **non fit nisi de Duplicibus primæ classis occurrentibus. Alia Festa novem Lectionum prima die libera post dictam Octavam perpetuo celebrantur. De Festis vero trium Lectionum fit tantum Commemoratio** juxta Rubricas.

In die Octava Epiphaniæ.

Si Octava Epiphaniæ venerit in Sabbato, in secundis Vesperis Octavæ fit Commemoratio Dominicæ II. post Epiphaniam. Quando autem Septuagesima etc.

Si Octava Epiphaniæ **occurrerit** in Sabbato, **secundæ Vesperæ erunt de Ssmo Nomine Jesu, cum Commemoratione ejusdem diei Octavæ et Dominicæ II. post Epiphaniam tantum.** Quando autem Septuagesima etc.

Dominica II. post Epiphaniam.
In Festo Ssmi Nominis Jesu.
Duplex 2. classis.

Occurrente Dom. Septuages. reponitur hoc Festum in die 28. Jan. tamquam in sedem propriam (translato quocumque alio Festo, si alicubi occurrat et transferri valeat, nisi sit altioris ritus); et tunc legitur nona Lectio de S. Agnete secundo, et fit de ea Commem. in Laudibus tantum. De Festo Duplici minori etc.

Occurrente Dominica Septuagesimæ reponitur hoc Festum in die 28. Januarii, tamquam in sede propria (translato quocumque alio Festo, si alicubi occurrat et transferri valeat, nisi sit altioris ritus, **aut æqualis, sed primarium**) et tunc legitur nona Lectio de S. Agnete secundo, et fit de ea Commemoratio in Laudibus tantum. De Festo Duplici minori etc.

IN MISSALI.

Die 8. Septembris.
In Missa Nativitatis B. Mariæ Virginis.

In Rubrica et Orationibus pro S. Hadriano Mart. nomen ipsius S. Mart. *Adriani*, *Adriano* corrige **Hadriani, Hadriano.**

Die 9. Septembris.
In Missa S. Gorgonii Mart.
Post Orationem Sanctus tuus.

Tertia Oratio de Spiritu Sancto, *Deus, qui corda fidélium.* Nisi venerit in Dominica, tunc enim tertia Oratio erit de S. Gorgonio Mart.

Tertia Oratio de Spiritu Sancto, *Deus, qui corda fidélium.* **Dein expungantur quæ sequuntur.**

Die 11. Septembris.
Post Orationem Ss. Proti et Hyacinthi Mm.

Tertia Oratio de Spiritu Sancto, *Deus, qui corda fidélium.* Nisi venerit in Dominica, tunc enim tertia Oratio erit de Ss. Proto et Hyacintho.

Tertia Oratio de Spiritu Sancto, *Deus, qui corda fidélium.* **Reliqua expungantur ut supra.**

Dominica III. Septembris.
Post Missam Septem Dolorum B. Mariæ V.

Impedita Dom. III. Septembr. ob occursum Festi ritus Duplicis I. vel II. classis vel diei Octavæ Patroni, Titularis, Dedicationis etc., Festum Dolorum transfertur in proximiorem Dominica etiamsi incidat cum Festo ritus Dupl. minoris (de qua tunc facienda erit Commem. ad instar Simplicis juxta Rubricas), dummodo non sit dies Octava Patroni, Titu-

Impedita Dominica III. Septembris ob occursum **Festi Duplicis 1. vel 2. classis, vel alicujus** diei Octavæ, **vel Duplicis majoris primarii, aut potioris dignitatis,** Festum Septem Dolorum transfertur in proximiorem Dominicam **simili modo non impeditam.** Quod si usque ad Adventum nulla supersit Dominica libera, Festum Septem Dolorum

laris, Dedicationis etc. Quod si usque ad Adventum nulla supersit Dominica libera, Festum Septem Dolorum ponatur, juxta Rubricas, in prima die non impedita post Dom. III. Septembris.

Si sequ. Festum Ss. Cornelii et Cypriani venerit in Dominica, in ea fit commemoratio Ss. Cornelii et Cypriani ac Ss. Euphemiæ etc. Si vero occurrat in Feria IV. Quatuor Temporum, in Missa Ss. Cornelii et Cypriani fit Commem. primum de Feria postea de Ss. Euphemia etc. Et in Ecclesiis Cathedralibus et Collegiatis dicuntur duæ Missæ una de Ss. Cornelio et Cypriano, in qua fit commem. Ss. Euphemiæ etc., altera de dicta Feria sine commem. Sanctorum.

ponatur, juxta Rubricas, in prima die non impedita post Dominicam III. Septembris.

Si Festum Ss. Cornelii et Cypriani occurrat in Feria IV. Quatuor Temporum, in Missa Ss. Cornelii et Cypriani fit Commemoratio de Feria, postea de Ss. Euphemia etc. Et in Ecclesiis Cathedralibus et Collegiatis dicuntur duæ Missæ, una de Ss. Cornelio et Cypriano, in qua fit Commemoratio Ss. Euphemiæ etc., altera de dicta Feria sine Commem. Ss. Martyrum.

Dominica II. Adventus,
et Feria VI. Quatuor Temporum Adventus.

Offertorium Ps. 84. Deus, tu convértens vivificábis nos, etc.

Offertorium. Ps. 84. Deus, **tu conversus** vivificábis nos, etc.

In Festo Ss. Innocentium.
In fine Missæ.

Si Festum S. Thomæ impediatur a Dominica, celebratur Feria secunda sequenti, tamquam in sede propria.

Expungatur integra.

In Festo S. Thomæ Episc. Mart.
In fine Missæ.

Si Festum Nativitatis Domini, S. Stephani, S. Joannis Evangelistæ, et Ss. Innocentium venerit in Dominica, ipsa die nihil fit de Dominica, sed die proximo post Festum S. Thomæ Mart. dicitur Missa de Dominica. Si autem Festum S. Thomæ impediatur a Dominica, dicitur Missa de ea cum Commemoratione Octavarum, et Festum S. Thomæ eo anno celebratur Feria ii. sequenti tamquam in sede propria.

Si Festum Nativitatis Domini, S. Stephani, S. Joannis Evangelistæ, et Ss. Innocentium **occurrerit** in Dominica, ipsa die nihil fit de Dominica; sed die proximo post Festum S. Thomæ Mart. dicitur Missa de Dominica. Si autem Festum S. Thomæ **occurrerit in Dominica, Missa dicitur de Festo cum Commemoratione ejusdem Dominicæ et quatuor Octavarum, et legitur Evangelium Dominicæ in fine.**

In fine Missæ de Octava Nativitatis Domini.

Si Festum S. Silvestri venerit in Dominica, dicitur Missa de eo, cum Commemoratione Dominicæ et Octavarum.

Si Festum S. Silvestri venerit in Dominica, dicitur Missa de eo cum Commemoratione Dominicæ et Octavarum, **et legitur Evangelium Dominicæ in fine.**

S. Silvestri Papæ et Conf.

S. Silvestri I. Papæ, Conf.

Post Festum Epiphaniæ Domini.

De Festis Duplicibus majoribus et alicujus Doctoris Ecclesiæ, quæ infra Octavam veniunt, nihil tunc agitur (nisi tan-

Si Festa duplicia primæ classis occurrant infra Octavam, non tamen in die Octava, de eis dicitur Missa cum

tum de Patrono vel Titulari Ecclesiæ, et de Dedicatione ejusdem, in propria Ecclesia, non tamen in Octava), sed peracta Octava celebrantur: de aliis vero Duplicibus, de Semiduplicibus et de Simplicibus occurrentibus fit tantum Commemoratio.

Commemoratione Octavæ: de aliis vero Festis, exceptis Simplicibus, de quibus fit Commemoratio, nihil fit; sed peracta Octava perpetuo celebrantur. In die vero Octava, Missa semper de eadem dicitur, translato etiam Duplici primæ classis, quod post eamdem Octavam perpetuo recolitur; de Simplici autem occurrente fit tantum Commemoratio.

Die 7. Decembris.
Post Missam S. Ambrosii Episc., Conf. et Eccl. Doct.

Addatur:

Hodie in Ecclesiis Cathedralibus et Collegiatis dicuntur duæ Missæ, una de Sancto sine Commemoratione Feriæ et Vigiliæ, altera de Vigilia uti sequitur.

Die 11. Decembris in Missa S. Damasi I. Papæ, Conf. et Die 13. Decembris in Missa S. Luciæ Virg. et Mart. Post Secretam.

Addatur:

Præfatio de B. Maria Virg. Et te in Conceptione Immaculata.

LITURGICAL BREVIARY.

EXTREME UNCTION.

A.—THE HOLY OILS.

Where are the Holy Oils to be kept?

(1) In the church (as a rule); or
(2) the house, if the church is too far away, or there is probable danger that the Oils may not always be at hand when needed;
(3) in a closet, clean and suitably decorated;
(4) the silver vessel containing the Oil (per se vel in bombacio) wrapt in a case lined with violet silk, and so arranged as to be suspended from the neck.

B.—THE ANOINTING.

How is the anointing done?

(1) On each of the sense-organs, beginning at the right side (of the sick);

(2) in form of a cross;
(3) made by inserting the thumb—
(4) into the Oil before each unction (nisi sensus sit duplex); and, after applying it, immediately—
(5) wiping off each unction with a fresh piece of cotton.

Nota.—If the sick lack any member, such as a hand, a foot, etc., the unction is applied to the nearest part.

C.—PREPARATION.

1. What things should be prepared in the room of the person to be anointed?

(1) Table with clean white cover;
(2) crucifix;
(3) wax candle;
(4) plate with six small pieces of cotton;
(5) blessed water and sprinkler;
(6) a bit of soft bread to wipe the Oil from the fingers, and basin for washing the hands.

2. How does the priest proceed to the sick-chamber?

(1) Provided with the Oil stocks, etc., contained—
(2) in a case suspended from the neck;
(3) with becoming gravity and reverence.

3. Arrived at the house,—

(1) He says: *Pax huic domui*, etc.;
(2) deposits the Holy Oils on the table;
(3) puts on the violet stole (surplice, if possible);
(4) presents the crucifix to the patient;
(5) sprinkles him, and those assisting, with holy water, saying *Asperges*, etc.;
(6) hears the sick person's confession (if need be);
(7) briefly explains the virtue and grace of the Sacrament;
(8) prays aloud that the person to be anointed may obtain the full benefit of the Sacrament;
(9) ascertains the name of the sick person (by which he addresses him in the prayers of the Ritual).

4. Taking the Ritual, he says:

Adjutorium, etc., and the three orations which follow—*Confiteor*, etc., *Misereatur*, etc.;—bids those present to pray for the sick.

5. Administers Extreme Unction, how?

(1) *In nomine Patris*, etc. (see Ritual);
(2) takes the Oil stocks in his left hand;
(3) after having placed book, candle, and cotton pieces in a convenient position,
(4) anoints each organ, and wipes off the oil, as directed;
(5) places the oil stocks on table;
(6) cleanses his hands;
(7) closes the Oil stocks;
(8) recites the rest of the prayers;
(9) briefly admonishes the sick to resignation, and makes an act of thanksgiving with those present for the graces of the Sacrament.

Nota.—If there is no crucifix and blessed water in the sick man's house, the priest should provide them.

In case of approaching death the priest is to recite the *commendatio animae* with the dying.

He gathers the pieces of cotton used in the anointing, in order to burn them.

D.—EXTREME UNCTION IN CASE OF IMMINENT DEATH.

1. What is a priest to do if he finds the sick near death?

(1) Having given him sacramental absolution,
(2) he recites the *Confiteor*, etc., and begins at the *In nomine Patris*, etc., or—
(3) (if there is danger in delay) begins at the words *Per istam S. Unctionem*, etc., or—
(4) (if death seems immediately instant) anoints the senses of the head, using one form for all the organs.

2. Which form is used?

"Per istam sanctam unctionem . . . indulgeat tibi

Dominus quidquid deliquisti per sensus, visum, auditum, odoratum, gustum, et tactum."

Nota.—For the sense of touch (tactum) the cheek is usually anointed.

3. If the case is still more urgent?

The forehead alone is anointed with the form: "Per istam sanctam unctionem . . . indulgeat tibi Dominus quidquid deliquisti per omnes sensus tuos."

Nota.—In all urgent cases the Oil is wiped off after all the unctions have been performed.

4. If the sick dies during the anointing?

The priest proceeds at once with the *commendatio animae*.

5. If in doubt whether the patient is dead?

(1) He anoints him *sub conditione;*
(2) saying: *Si vivas . . . per istam*, etc.

6. If the dying person survives after having been anointed by the short form?

The omitted prayers are supplied. First those that precede the unction, then those that follow.

7. Is it a *grave peccatum* to omit the prayer except in cases of necessity?

"Sine dubio est mortale." (S. Alphons.)

E.—EXTREME UNCTION IN CONTAGIOUS DISEASES.

What is to be observed in cases of contagious diseases?

(1) None of the rites should be omitted except in cases of positive danger;
(2) in such cases the *five* senses are anointed under the *single form, omitting the unction of the feet;*
(3) a separate Oil stock should be used for such cases;
(4) the use of an instrument to protect the thumb against the touch of the disease is allowed.

F.—ADMINISTRATION OF VIATICUM AND EXTREME UNCTION TOGETHER.

1. What order is to be observed when both Sacraments are administered together?

(1) The usual preparation having been made—
(2) the Blessed Sacrament, carried suspended from the neck, is administered in the form of Viaticum;
(3) the remaining ceremonies are carried out as far as the *Benedictio* at the end; when—
(4) the purple stole is substituted for the white;
(5) Extreme Unction is administered as prescribed in the Ritual,
(6) omitting only the *Pax huic domui*, etc., the *Asperges*, etc., and the *Confiteor*, etc.;
(7) in urgent cases everything is omitted, regarding either Sacrament, that is not essential to its valid administration.

Nota.—When death is imminent, the Indulgence *in articulo mortis* is given at once.

Should the person die, the *commendatio animae* is made.

The Benediction either with the Blessed Sacrament or (if there is no Sacred Host in the pyx) the simple blessing is given as usual before the priest leaves.

2. When a number of persons receive Extreme Unction?

(1) All the actions with their corresponding forms are performed over each of the sick separately, except—
(2) the prayers and psalms, which are recited in the plural number for all.

Book Review.

NATURAL LAW AND LEGAL PRACTICE. Lectures delivered at the Law School of Georgetown University, by René J. Holaind, S.J., Professor of Ethics and Sociology, Woodstock College; Lecturer on Natural and Canon Law, Georgetown University. New York, Cincinnati, Chicago: Benziger Brothers. 1899. Pp. 344. Price, $1.75.

It must be reassuring to all who have the interests of truth and morality at heart to find that, whilst agnosticism and naturalism are engaged in undermining the spiritual beliefs and ethical convictions of mankind, there comes forth from time to time an able defender to reiterate and maintain the solidity of those beliefs and convictions, and to show the futility of the efforts aimed at their destruction. One could wish, indeed, that the number of such defences kept more evenly balanced with the multitude of the attacks. On the other hand, it is consoling to note that the quality of the former far surpasses that of the latter. This is true of a number of recent works by Catholic writers on ethical science, and not least of the latest, the one presented here.

The author has in mind, as the title indicates, the conditions and mental requirements of the legal profession. The lawyer, like the physician, if he be thorough in his profession, must be not only convinced of the solidity of its bases, but should have a clear and distinct insight into their rational structure. It were much to be desired that every student of law and medicine were obliged to complete a systematic course of philosophy. Failing this desideratum, a course of lectures such as is embodied in Father Coppens' *Moral Principles of Medical Practice* and in the work at hand, goes far to make good the deficiency. Father Holaind explains and demonstrates the main concepts and propositions of ethics and sociology, though he is far from the Procrustean cruelty of forcing these large sciences into the covers of his book. Whilst utilizing the wealth of argument stored in manuals of Christian ethics, he has given it a more concrete and practical turn, and has supplemented it largely by additions from the modern literature of jurisprudence. Although the work is intended for the law student and practitioner, there is much in it that will prove serviceable to the seminarian and the priest. Of this nature are the chapters on

Capital and Labor, and on Taxation, as well as the practical suggestions and illustrations abundantly scattered throughout the work. The author writes clearly and interestingly, and retains the occasional pleasantry which is appropriate to the lecture.

There are just a few lacunæ—slips of type and expression—which might be noted in preparing a future edition. The reference to St. Thomas, at page 51, does not tally with the familiar landmarks of the *Summa*. On page 54, it might be well to state how the axiom, "in dubio standum est pro superiore," is compatible with "lex dubia non obligat." The fifth line, page 85, should probably read, "A lie may *not* be told," etc. The omission of the negative particle can hardly be commended. "Other" should be left out at page 94, line 13—hypnotism not being a poison. The distinction between *passive* and *active* indifference, at page 98, does not seem to be correctly drawn. The phrase, "as a matter to abstract from," page 101, line 21, might be bettered. The parenthesis in line 12 of page 114 might be omitted or changed, in view of the fact that under "sacred name," that of St. Thomas, mentioned in the preceding line may be included, unless the author intends to refer to the inspired writers, as we suspect; but then it would be easy to say so. There is an inaccuracy at page 118 in line 24. With the utilitarian there is a difference between utility and morality; they are not convertible terms. The moral is useful. The useful is not asserted to be necessarily moral. The author's thought is clear from the context, but the matter, being scientific, should be more precisely defined.

DE LA NOTION D'ORDRE. Parallelisme des Trois Ordres de l'Etre, du Vrai, du Bien. Par M. l'abbé A. Chollet, D.D., Prof. a l'Université Catholique de Lille. Paris: P. Lethielleux. Pp. vii—259. Prix, 3 francs.

Next in importance to the study of *things* is the study of the *order* of things; or rather, the knowledge of the *order*, as it is broader and more ennobling, so is it more to the final interests of man than a knowledge of *things;* for, as St. Thomas says, "bonum et optimum universi consistit in ordine: forma universi consistit in distinctione et ordine." Of the manifold orders discernible in things the triple hierarchy of the transcendental concepts is most fundamental and all-pervading—the order of being, of truth, of goodness. To these, as objects, all things are reduced, and on them, as forms abstracted by the mind, the whole scale of human sciences rests. The tendency of

modern speculation is to separate the three orders—the metaphysical, the logical, the moral; and the problem is ever to throw a bridge from one domain to the other. Object, subject, knowledge, appetition—how are these interrelated? The answer to this question involves a study of the fundamental aspects or forms of all reality,—being, the true, the good. The results of such a study are set forth in the present work. The author has taken St. Thomas as guide throughout, and synthesizes the essence of the Thomistic philosophy on the triple object of his study. His purpose is to show that reality, truth, and goodness do not constitute "three worlds apart, but three distinct and subordinate sections in one totality; that between these three sections thus reduced to unity there is no abyss; and the question of the 'bridge' from one to the other becomes so simplified that the reason why the Angelic Doctor omits it is readily intelligible." Parallelism, not diversity, is the primary condition of universal order. Every one acquainted with the general subject-matter will realize what a difficult task the author here sets for himself, involving as it does a thorough mastery of the entire metaphysics of the school. The evidences in the work of this mastery lie in the burden of the argument, but even more in the manner in which it is presented. The style is as transparently clear as the subject is deep. On the whole, the book is one which appeals mainly to professors and advanced students of philosophy, although any reader fairly familiar with metaphysics will profit by its perusal.

LIBRARY OF ST. FRANCIS DE SALES. Works of this Doctor of the Church translated into English. By the Very Rev. H. B. Mackey, O.S.B. Under the direction of the Right Rev. John C. Hedley, O.S.B. Vol. III. THE CATHOLIC CONTROVERSY. Second edition. London: Burns & Oates; New York: Benziger Brothers. 1899. Pp. xl—393.

The writings of St. Francis de Sales that deal with the spiritual life of the soul have taken a permanent place in the ascetical literature of the Church. The *Treatise on the Love of God* and the *Introduction to a Devout Life* are spiritual classics. The elements to which these works owe their power and permanency are no less characteristic of his discourses on the foundations of Catholic Faith which, under another title, form the content of the volume at hand. The sweetness and light that, in the highest and deepest sense of these qualities, constitute all true culture of soul, pervade whatever came from the illumined mind

and affectionate heart of the "gentleman saint." The knowledge element in *The Catholic Controversy* is as pertinent to-day as it was when St. Francis first addressed it to the Calvinists of the Chablais three and a half centuries ago. The atholic Church alone has the divine mission to teach the doctrine of Christ. She alone is the judge and the living rule of right believing. These are the fundamental theses of the work; and they are established clearly, solidly, and convincingly. Throughout it all there breathes the spirit of the Saint,—the spirit that, seeking to win souls to Christ, is so ingenious in making the difficult way easy and the rough way smooth, without temporizing or minimizing of doctrine.

The first edition of the present translation was published some fifteen years since, before the establishment of this REVIEW. In the meantime researches amongst the original manuscripts have brought to light some new material; and the exact intention of the author as to the order of subjects has become better known. The translator has profited by the new information in the present edition and has made some verbal corrections.

LA QUESTION LIGOURIENNE. Probabilisme et Equiprobabilisme par le R. P. X.—M. Le Bachelet, S.J. Paris: P. Lethielleux. 1899. Pp. 243.

Whilst Catholic theologians and philosophers in France and Germany have been busy these recent years examining the rational bases of faith, or rather discussing the aptest methods of urging and defending the claims of faith in present conditions of mind, an equally radical question, although one more concerned with the guidance of souls within the Church, has been agitating. The debate on apologetical methods found a clear and concise historian and an impartial critic in P. Bachelet, S.J. The same writer now appears as historian and critic in the controversy on Probabilism. It is no slight praise to say that the qualities which so strongly commended the earlier work are duplicated in the present. The author shows himself familiar with the entire literature, permanent and transient, of his subject. The ample *Index Bibliographique* on which he has drawn is not the least of the claims of his book on the attention of the theologian. From this and from his own assimilated mental stores he selects just that material which frames itself readily in the mind of the student into an adequate picture of the subject, and with the picture sufficiency of clear and incisive criticism. The question of Probabilism is familiar to every student of moral

theology; so, too, is the question as to the mind of St. Alphonsus in the matter. It is with the latter that P. Bachelet is chiefly occupied. That he has solved the problem in a way satisfying to all parties, one may not venture to say. To the earnest student, however, who cannot afford to make the matter a specialty, and who wishes the guidance of a critic who has studied it impartially from all sides, we warmly recommend the present work.

CURSUS PHILOSOPHICUS IN USUM SCHOLARUM Auctoribus pluribus Philosophiae Professoribus in Collegio Exaetensi et Stonyhurstensi, S.J. Pars I.—Logica, auctore C. Frick, S.J. Editio altera emendata. Pp. x—303. Pr., $1.15. Pars II.—Ontologia, eodem auctore. Editio altera emendata. Pp. xx—210. Pr., $0.95. Pars III.—Philosophia Naturalis, auctore H. Haan, S.J. Editio altera emendata. Pp. xii—233. Pr., $1.00. Freiburg, St. Louis, Mo.: Herder. 1899.

The attention of our readers was directed to this excellent course of philosophy at the time of the appearance of the first edition of the various manuals. Nothing need here be added in commendation, as the series has become well known and has proved its usefulness. For the benefit of those who are interested in the work, suffice it to mention the improvements made in the present edition.

The *Logic*, it will be noted, has grown some eight pages. The addition comprises chiefly the *Index Thesium* and a number of insertions in the *Index Alphabeticus*. In the *Ontology* an *Index Thesium* has also been prefixed to the body of the text; the thesis on the notion of "Substance" has been somewhat recast, and a page of additional objections subjoined to the same thesis. The *Natural Philosophy* has also been given an *Index Thesium*, and the thesis on the objectivity of corporeal qualities has been enlarged by a page of new objections. Apart from these additions, the text of these three manuals has undergone no noteworthy change.

ALLGEMEINE AESTHETIK. Von Gerhard Gietmann, S.J. Mit Abbildungen. Freiburg im Breisgau: B. Herder (St. Louis, Mo.). 1899. Pp. 340.

The indefatigable zeal of the Jesuit Fathers in Germany covers every known field of modern literary enterprise by which the cause of Catholic truth may be advanced. In the matter of æsthetics it would

at first sight seem that Father Jungmann, the Innsbruck Jesuit, had amply supplied the need of a philosophical and thoroughly Catholic exposition of the subject, especially in his *Aesthetik*, which is simply a second and improved edition of a former work by the same author, published some fifteen years earlier under the name *Schönheit und Schöne Kunst*. But this new work, of which Father Gietmann gives us the first installment in the volume on General Æsthetics, whilst it covers practically the same scope as that of Father Jungmann's treatise, promises not only to enter into greater detail than the bulky volume of its predecessor, but to be also wholly independent in its statements and defence of the principles on which the æsthetic science is supposed to rest.

The two Jesuits, although they appeal with equal loyalty to St. Thomas Aquinas and his dissentient forerunners, Plato and Aristotle, differ materially in their conceptions of the beautiful, its actual province and its methods of reaching the conscious sense. Thus our author points out that Jungmann's definition of "fine arts" as "the capacity to produce works of high æsthetic value and of eminent beauty," is simple tautology, which neither defines nor explains the true scope of the fine arts in their universal acceptation. Jungmann, like Costa Rossetti and Kleutgen, holds that beauty is the proper and formal object of the appetitive faculty, that is to say, beauty belongs not to the category of truths, but rather to that of goodness, from which it differs only in its aptitude to produce enjoyment. Our author, on the other hand, defends the prevalent scholastic view which maintains that, as truth is the formal object of the cognitive faculty, so beauty, which is the splendor of truth, participates in the quality of the former and belongs to it. Both writers find it convenient to appeal to the Angelic Doctor for the reason of their definition, and perhaps both are right, since the two faculties may be considered as operating simultaneously, and, like heat and light in the sun's ray, frequently act inseparably upon the same object.

With such differences in the philosophical point of view, and a fair consideration of the good to be found in the naturalist schools, Father Gietmann declares in favor of Christian idealism, as leading to those conceptions of beauty which the æsthetic philosopher must regard as the basis and highest aim of the true artist. In harmony with this ideal he defines the essence and scope of æsthetics, criticises the various systems which make up the history of the science of the beautiful, and thence leads the reader to the consideration of art, its essence, its appearance, its laws, the conditions of artistic activity and the divisions

of the field in which it is exercised, speaking to the different senses through suitable mediums. Thus the way is prepared for the consideration of the distinct topics which are to occupy the succeeding four volumes, namely, poetry, music, painting and sculpture, and finally architecture. The treatise on painting, which includes plastic art and ornamentic, will be supplied by Father Sörensen, also of the Society of Jesus.

AN ESSAY CONTRIBUTING TO A PHILOSOPHY OF LITERATURE. By Brother Azarias, of the Brothers of the Christian Schools. Seventh Edition, revised and enlarged. Philadelphia: J. J. McVey. 1899. Pp. viii—289.

Whatever came from the hand of Brother Azarias was made of enduring material, strongly built and carefully finished. Of none of his works is this more true than of his *Philosophy of Literature.* The shape in which the essay was originally wrought had the advantage of being sixteen years before the world and in the college hall, whilst criticism and the test of class use were bringing to its author's maturing mind suggestions towards a higher degree of perfection. These suggestions are embodied in the present edition. It is the finished product of the author's thought, and skill, and experience. Presented now in a form more becoming and worthy of the subject, the essay will doubtless receive a new and a wider welcome from the general reading public, as well as from the college professor and student, for whose use it was originally written and which it so efficiently serves.

L'EGLISE ET LA PITIE ENVERS LES ANIMAUX. Textes originaux puisés à des sources pieuses. Premier Recueil sous la direction de la Marquise de Rambures. Avec une préface par Robert de la Sizeranne. Paris: Victor Lecoffre; Londres: Burns et Oates. 1899. Pp. 143.

It may be an open question in individual cases how far the practice of vivisection, when limited to animals previously rendered insensible to pain, infringes upon the natural law; but there can be no doubt that the pretext of benefiting mankind by the experiments which the medical profession has been led to make upon irrational animals, has given rise to numberless abuses. The anti-vivisection societies in different parts of the world have furnished unquestionable testimony of the revolting cruelty to which animals are often subjected in the name of scientific inquiry, and every thinking person will readily admit that such

operations, performed in the dissecting-room or laboratory, must exercise their influence upon the temper of the students, and produce a sense of hardness, which is least of all desirable in the physician, on whose sympathy as much as on his knowledge, depends the convalescence of a patient in nine cases out of ten.

The question has often been mooted whether the Catholic Church has committed itself to any particular attitude in this matter, and the barbarous practices of nations that have come under her influence are frequently cited as marking that attitude. A very clear and complete answer to this charge is furnished by the volume before us. It quotes passages from the writings of the great leaders of thought in the Catholic Church, setting forth the duty which the Christian owes to the animals created for his service and enjoyment, and the sinfulness of ill-treating these ministers of our needs and comfort,that are endowed with feeling calculated to elicit our sympathy for them. The sources which the Marchioness of Rambures has covered for this purpose are very wide, and range over the wnole field of Christian literature—writings of the Fathers, of the Doctors of the Church, of pontiffs and conciliar decrees, of modern theologians and of Christian apologists, like Montalembert and Ozanam, of modern churchmen, such as Newman, Manning, Capecelatro, Gibbons, Bagshawe, Gasquet, etc. The concluding testimony is a letter of Cardinal Rampolla, in which he expresses the sentiments of the present Sovereign Pontiff Leo XIII on the subject, addressed in the Pope's name to the *Société Protectrice des Animaux*, of Paris.

TEACHERS' MANUAL to be used in the Catholic Schools of the New York Diocese. 1899. Published for the Diocesan School Board. New York: The Cathedral Library Association.

There is perhaps no surer means of raising and maintaining the standard of our Catholic schools than by securing for them uniformity of method and subjects throughout the several grades of their elementary training. In this way the efficiency of the individual teachers may be tested, the results of the different schools more easily passed upon, and the diocesan examiners and supervisors are better enabled to suggest needed improvements and advance along the lines of true education. The little book before us is well calculated to serve this excellent purpose by introducing into our New York Catholic schools the same detailed plan, grade for grade, of the primary and advanced departments of our schools.

Within the 109 pages of the *Manual* the teacher will find a wealth of practical suggestions—notes, they might be, of a course of exhaustive lectures on the different topics treated. First, last, and at all times, attention must be paid to the inculcating and preserving of the Catholic spirit and instinct. "Since all truth belongs to God, there is no branch of learning in teaching which the instructor cannot in some way keep before the minds of the children the Almighty Creator, Redeemer, Sanctifier, and absolute Owner of human beings." In the next place comes the English language course, which is strongly insisted upon. Arithmetic, Geography, Penmanship follow. Music is given a place which it has long been deprived of, and which it eminently deserves; and sewing lessons are prescribed. The whole, which is the work of a committee of the School Board, is a most valuable aid to the teacher. The paper and letterpress of the stout little volume are of high quality, and well worth the price asked for it—40 cents.

RELATIO ANNALIS UNDECIMA pro anno scholastico 1898–1899. De Pontificio Collegio Josephino de Propaganda Fide, Columbi, Ohio, Foederat. Septentr. Americae Statuum. Columbi, O.: ex Typographia Polyglotta Collegii Josephini, 1899. Pp. 68.

The catalogue of the Collegium Josephinum for the scholastic year 1898–1899 gives a marked illustration of the efficiency attained by the institution of which an historical sketch appears in the present number of the REVIEW. If the work outlined in the report has been really and conscientiously accomplished,—and there is evidence in various features of this very complete catalogue that the Columbus Pontifical Seminary makes no empty pretence in its statement of the class-work done by its professors and pupils,—then the institution must be accepted as a model seminary for clerics in the matter of both mental and moral discipline.

The course of studies in the preparatory department covers practically six years, during the last six months of which the student reads Tacitus, Horace, Plautus, and St. Augustine's *Epp. Selectae;* besides having weekly exercises in writing Latin poetry and prose composition. The Greek course during the same half-year includes the *Apologia* of Plato, the *Antigone* of Sophocles, and two lectures each week on Greek poetry, with monthly exercises in composition. There are, in addition to the usual classes of English and German literature, classes in Apologetics, Ecclesiastical History, Rhetoric, and Mathematics.

The philosophical course embraces Dialectics, Critics, Ontology, and Natural Philosophy, with periodical defensions in the same subject-matter. The students in this department learn what is probably a unique discipline in the seminary curriculum, a system of shorthand, which enables them to take down the lectures of the professors of theology. The tracts covered in dogmatic theology between September and July are *De Verbo Incarnato*, *De Mariologia*, *De Gratia*, six hours each week; in moral theology the subject-matter of the examination for the same space of time included the tracts *De Sacramentis in Genere*, *De Poenitentia*, *De Extrema Unctione*, and *De Matrimonio*, six hours a week. Besides this, four hours are devoted to the study of Scripture (Introduction and Exegesis), two hours to Ecclesiastical History, one hour each to Pastoral Theology, Liturgy, Canon Law, and Homiletics.

At a recent *Academia linguarum*, which the Seminary gave on occasion of the Apostolic Delegate's visit, addresses and poems were delivered in Latin, Greek, Hebrew, English, German, Italian, French, Spanish, Low German, Polish, Bohemian, Slavic, and Hungarian. The Seminary has fourteen professors besides the Rector, Monsignor Jessing.

There appears to reign an excellent spirit of discipline in this College, which numbers about 170 students of different nationalities, all of whom, however, are required to speak and write both English and German. They pledge themselves at their entrance by a solemn engagement to observe the rules of the institution to the best of their power, and to manifest to their superior any serious doubt as to their true vocation should such present itself during their course.

The institution is on a solid financial basis, having actually fifty founded burses, which allow the Seminary to command the interest on $250,000, a sum which is being constantly increased by the benefactions of those who have watched the progress and beneficent activity of this unique institution, likely to prove a great help in the future building up of the Church throughout the United States of America.

MUSICAL GUIDE FOR MASS SERVICE on Sundays and Feasts, for the use of Priest, Organist, and Choir. By W. P. Schilling, Organist, St. Peter's Cathedral, Scranton, Pa. Union Music Co. In A Flat. Price, 80 cents.

The "Musical Guide" is a practical attempt to aid the priest, as well as the organist and choir, in chanting the Gregorian airs corresponding to the different portions of the *missa cantata*. The Prefaces

of the principal feasts, and the *Pater noster* (solemn and ferial), are all given in modern notation, with directions for the organist. In order that the latter may readily accommodate himself to the voice of the celebrant, the "Guide" is published in different keys. Many clerics will be glad to have such a help for the proper training of their voices in order to officiate with decorum at the most solemn function of the Church. We note, in passing, the reference to the singing of the *Veni Creator* (page 7) before the sermon. The rubrics do not contemplate the singing of a hymn, and, as a matter of fact, the S. Congregation, when asked, has declared the practice unliturgical, although it is tolerated in many churches by reason of an old custom. Hence, it is out of place, and hardly accurate, to say "the choir *may* sing the *Veni Creator*, though it is often omitted."

REMINISCENCES. By Justin McCarthy, M.P., Author of "A History of Our Own Times," etc. In two volumes. New York and London: Harper & Brothers, Publishers. 1899. Pp. 386 and 424.

Justin McCarthy, however his readers may differ from him in their views of Home Rule, or whatever merit they may deny him as a political leader, is admittedly one of the most capable and unprejudiced historians of our time. He has had rare opportunities of meeting and observing the great personages that have been influential in directing the current of events, and he possesses an unusually happy faculty of putting these observations in a literary form which attracts as much by originality and independence of expression as by a certain smoothness of style indicative of the long habit of writing for the public. His views of persons as of places are often unconventional, or directly opposed to the general estimate, but he never becomes even remotely offensive to those from whom he differs. His sketch of Parnell's character on the one hand, and his impressions of Quebec as the most beautiful sight, next to Nauplia, in the world, are instances of this originality in forming estimates; and in each case the reader feels that this appreciation is based on canons of sound judgment and fair criticism. It is impossible that these *Reminiscences* should not in a large measure assume the form and character of an autobiography. The author does not mean it as such; he expressly disavows any intention of writing what he modestly terms "the uneventful history of my life;" nevertheless the narrative of his relations with many men of note gives us a summary delineation of the leading events in which Justin McCarthy played a more or less important part. He writes without

preoccupation. "For the first time since actual boyhood," he tells us, he has enjoyed continuous leisure, during days of gradually recovering health in a small sea-coast town, remote from the rush and movement of political and social life. "If a man could not under such conditions indulge freely in reminiscences and enjoy the luxury of recalling the past and seeing it move before him with all its lights and shades, and scenes and figures, I do not see how he could well hope to give memory a fairer chance."

The large circle of interesting figures whom Justin McCarthy met in social or professional intercourse from the day he entered London, early in February, 1852, up to the recent years, as they now occur to him, includes men remarkable in every field, but for the most part in politics and letters. Amongst the princes of modern English literature we meet Charles Dickens, Thackeray, Carlyle and Robert Browning, Tennyson, John Stuart Mill, George Eliot, George Meredith, Charles Reade, Anthony Trollope, William Cullen Bryant, Lowell and Emerson, Longfellow, Hawthorne, Bret Harte, Holmes. Mr. McCarthy has none of the quiet disdain for American genius which up to very recent times characterized the judgment of the average Englishman; and the two visits he paid to America are fruitful of charming reminiscences, especially of our great literary lights. He invariably discovered the best, and cultivated the society of people for their own sake rather than for the fame or position they had achieved. This impression the reader receives from such accounts as that of the Sunday receptions at the modest home of the Carey sisters. Of these two great poets he speaks in graceful and appreciative terms:

> "I recall to memory with peculiar gratification those quiet gatherings in the home of these two poetical and intellectual women, where everything was so quiet, so unostentatious, so lighted by a peculiar and a gracious charm—a sort of refined and purified Bohemia which 'shoddy' would not care to enter, and the seeker after social rank would utterly fail to appreciate. I do not know whether there are many or any literary and artistic circles now in New York, such as there were when I first made the acquaintance of the great city. . . . I do not think I have ever known a brighter, wholesomer, more cultured, more unaffected Bohemia than that which I found in the New York of my early residence."

Among the personages described by Mr. McCarthy that naturally interest our readers is Cardinal Manning. He pictures his impression of the great churchman appearing in St. James's Hall, Piccadilly, where he was to address a large meeting. On the platform were the great Catholic peers, some of them boasting a lineage stretching back to years when "Catholicism was yet unconscious of any possible

religious rivalry in England." There were the Norfolks, the Denbighs, the Dormers, the Petres, and such later accessions to the Church as the Marquess of Bute, and the Marquess of Ripon. Men of station and wealth, men of energy and brains, from Ireland as well as Albion, are there, vying with the poor laborer in the crowd to welcome the speaker of the evening. And Manning, "the man who has aroused all this emotion, shrinks back almost as if he were afraid of it, although it surely is not new to him."

"He is a tall, thin personage, some sixty-two years of age. His face is bloodless, pale as a ghost, one might say. He is so thin as to look almost cadaverous. The outlines of the face are handsome and dignified. There is much of courtly grace and refinement about the bearing and gestures of this pale, weak, and wasted man. He wears a long robe of violet silk, with some kind of dark cape or collar, and has a massive gold chain around his neck, holding attached to it a great gold cross. There is a certain nervous quivering about his eyes and lips, but otherwise he is perfectly collected and master of the occasion. His voice is thin, but wonderfully clear and penetrating. It is heard all through this great hall—a moment ago so noisy, now so silent. The words fall with a slow, quiet force, like drops of water. Whatever your opinion may be, you cannot choose but listen; and, indeed, you want only to listen and to see. For this is the foremost man in the Catholic Church in England. This is the Cardinal Grandison of Disraeli's *Lothair*, Dr. Henry Edward Manning, Catholic Archbishop of Westminster, successor in that office to Cardinal Wiseman.

"It is no wonder that the Irishmen at the meeting were enthusiastic about Archbishop Manning—Cardinal Manning, to speak of him by the title so long familiar to our ears. An Englishman of Englishmen, with no drop of Irish blood in his veins, he became more Hibernian than the Hibernians themselves in his sympathies with Ireland. A man of social position, of old family, of the highest education and the most refined instincts, he would leave the Catholic noblemen at any time to go down to his Irish teetotalers at the East End of London. Cardinal Manning firmly believed that the true and the ideal greatness of England is yet to be accomplished through the pure influence of that religious devotion which is at the bottom of the Celtic nature. He loved his own country deeply, but turned away from the contemplation of her modern condition of industrial prosperity, city wealth, and ever broadening imperial aggrandisement, to the days 'when yet,' to use his own language, 'saints trod the soil of England.' 'In England there has been no saint since the Reformation,' he said to me one day at his own house, in his sweet sad tones. Even the most worldly-minded person, whatever might be his former belief, religious or political, could not be but deeply impressed by the sweetness, the thoughtfulness, the dignity, I might well say the sanctity of the man, who thus poured forth with a manner full of the most tranquil conviction the doctrine which seemed to proclaim all practical modern progress a failure, and to glorify the faith of the true believer, prince, priest, or peasant, as the sole herald and repository of light and liberty and regeneration to a sinking and degraded world. . . .

"One of the charms of Cardinal Manning's very charming conversation was to be found in the fact that he had this quick and keen perception of character,

and that a slight touch of the satirical occasionally gave freshness and life to his remarks. I should think Pascal could hardly have kept himself from uttering now and then some little phrase of delicate satirical meaning when speaking of this or that high-placed personage with whom he had been brought into association. But I never observed any tendency in Cardinal Manning to undue disparagement of any order of greatness, to uncharitable construction of the motives and purposes of men and women whom he met, to anything approaching the ignoble desire to make out that what the world calls great is not so really great after all, to any feeling, indeed, that was not at the heart of it genial, gracious, and charitable. It would be superfluous to remark that I do not expect all the readers of these pages to have any sympathy with the opinions, theological or political, of such a man as Cardinal Manning. But the man himself was worthy of profound interest, of study, and of admiration from everyone, whatever his personal opinions, who could appreciate a noble life. He was the spirit, the soul, the ideal of mediæval faith embodied in the form of a living English scholar and gentleman. I cannot better conclude this chapter than by adopting the closing words of the admirable monograph on Cardinal Manning by Francis de Pressensé: 'Before this great figure, the embodiment of austerity and love, of asceticism and charity, before the memory of this man who loved power, but only that he might consecrate it to the noblest uses, these words rise involuntarily to the lips—*Ecce sacerdos magnus.*'"

Surely this is a more true and just estimate, on the very face of it, than Mr. Purcell has given us in his biography of the great Cardinal.

With Cardinal Newman, we regret to find, Mr. McCarthy had but the merest acquaintance, and hence he cannot give us from personal observation any comparative view of his character, allowing us to contrast the same with that of Manning.

Many other interesting figures might be selected to show the merit of the present work, not only as a record of impressions, but of actual phases of historical facts, which, under any other treatment, might easily be lost. Justin McCarthy is a Catholic, and he is not afraid to assert his religious convictions; and if he is tolerant of the religious opinions of his friends, he is far from forgetting that Christian charity discriminates between a false principle and the person holding that principle.

THE EVOLUTION OF THE HUMAN BODY. By Wilfrid Lescher, O.P. Second edition. London: R. & T. Washbourne; New York: Benziger Brothers. 1899. Pp. 32.

In view of the recent discussions on the subject of "Evolution and Dogma," in which the question has been raised how far a Catholic may endorse the theory that "the human body has been developed from a germ through long ages till fitted to receive the soul," Father Lescher's pamphlet, which contains the substance of an address made in 1888 at

the English Academia of the Catholic Religion, is of decided interest. The Sacred Scriptures record simply the fact that God fashioned the human frame, differentiated the sexes, and breathed into the clay that spirit which gave it life. (Gen. 1 : 27; and 2 : 7.) This statement does not exclude the possibility that the primitive body of man springs from a germ created by God. When, however, we come to inquire at what point in the development of this germ did God breathe the human soul into it, then we meet a practical difficulty. It is a doctrine of the Church that "the soul is the form of the body"—*anima rationalis est vera, per se, atque immediate corporis forma.* (Conc. Vienn. A. D. 1311; Conc. Later. V; Pius IX, *contra* Günther.) But if the soul is the informing power, the organizing principle of the human body, that body cannot have been at any time less specifically perfect than it is at present. "How," asks Father Lescher, "can the soul exist in a germ to which it does not give the species? And how can it give the species by halves and inadequately? And if the body grows apart from the soul, what is its *forma substantialis*, and what place is held by the soul when at length it enters the body?" A kindred difficulty arising from the evolutionist theory is to explain "how the specific germ has the faculty of producing not its like, but something above itself." Cardinal Manning in his *Religio Viatoris* points out the vast gap left by the sophists who for a support of their theory appeal to the similitude between the ape and man. "If one group of similitudes refers man to the ape, five groups of dissimilitudes sever man from the ape:—(1) the group of articulate speech; (2) the power of abstract thought; (3) the creative mind in literature and art; (4) the moral reason; (5) the inward world of moral self-government and of ultimate responsibility. These five groups of dissimilitudes are indeed no less patent than the one group of similitudes in our bodies and bones."

Considering these facts, Father Lescher comes to the conclusion that the well-defined *forma substantialis* of the scholastics offers a solution of the difficulty, and dissipates the theories and principles of the evolutionists, since these do not allow us to regard the union of body and soul as a necessary and stable *compositum*. "The soul," on the other hand, viewed as the *forma substantialis* "satisfies every demand of the true philosopher and scientist, supplies a cause, and brings out into the clearest relief the order and harmony of nature." Indeed the fact that the doctrine of the *forma substantialis* is *de fide*, puts us on the right track and justifies the suspicion with which orthodox Catholics have persisted in regarding the novel and seemingly plausible doctrines of "advanced" students in biology.

Recent Popular Books.[1]

ARCHBISHOP'S UNGUARDED MOMENT: Oscar Fay Adams. $1.25.

The clerical Protestant heroes of the seven stories in this volume undergo so much tribulation at the hands of their wives and daughters, that High Church Episcopalians might well commend the book to their novices as a tract on the celibacy of the clergy, but the author's chief aim is to make humorous employment of the play of cross-purposes among "High," "Broad," and "Low" Churchmen. That each of these divisions takes itself seriously, and is fully awake to the awful importance of the issues involved, hardly seems to present itself to him, so absorbed is he in the superficial ludicrousness of their plight, but some of his little comedies turn to tragedies even under his treatment. There is little danger that the book will pervert any reader.

AT A WINTER'S FIRE: Bernard Capes. $1.25.

Eleven short stories written with the gentle intention of the Fat Boy in Pickwick. One is of a cataract falling at such an angle as to make a magnifying lens of more than Wellerian power, revealing maddening horrors on the surface of the moon; another is of a man and wife who slide into the depths of a glacier and there see a predecessor in misfortune, whose costume shows that he has been there for centuries. The tales are cleverly fancied, not shaped from science like those of Mr. Wells.

ATLANTIC TRAGEDY: W. Clark Russell. $1.25.

A sailing vessel, coming into collision with a steamer and destroying her, rescues her company, and among the passengers appears the husband of one of the sailing vessel's passengers, and the employer of the steward with whom she is at that moment eloping. She drowns herself, and the indignant husband manages to tar and feather and murder the steward and to escape from justice. The author tells the story as one of those current among old seamen.

CUSTOM OF THE COUNTRY: Mrs. Hugh Fraser. $1.50.

Five stories of life in Japan, chiefly in the ports. Incidentally, many details of household and social routine are introduced, but the aim of the book is purely literary. Most of the tales are pathetic, one is horrible, and all are skilfully told. The book is less valuable than the author's "Letters from Japan," and appeals to those readers who never open a moderately serious work, but it is written with all the knowledge of the country that can be derived from official and social intercourse with the best Japanese and English residents of the best character.

CUT AND A KISS: Anthony Hope.

Three of the stories in this book are farces written with such delicacy that the reader's laughter leaves no touch of shame behind it, the marionettes not being of the Punch and Judy species; the other four, grim little comedies, in which foolishness is sharply punished by reaction, only the foolish person being quite conscious either of the fault or of the penalty. All three of the author's styles, the novel of English society, the romance of a fantastic realm, and the dialogue condensing a novel within its compass, may be studied in this one volume.

DEFICIENT SAINTS: Marshall Saunders. $1.50.

The title is somewhat misleading, the personages whom it is intended to describe being saints only in their own eyes, even before events shake their belief. The story tells of the action and reaction of certain perverse natures intimately connected by circumstances, but entirely inharmonious, and with its threads are woven some strands concerning the incessant Protestant struggle between Calvinism and agnosticism.

DR. NIKOLA'S EXPERIMENT: Guy Boothby. $1.00.

This book is a sequel to "Dr. Nikola," and is haunted by the one-eared Chinaman of that story. In the end he makes himself useful by killing the subject of the "experiment," an aged man, who, by virtue of the "experiment," has been restored to physical youth, but, having lost his soul in the process, has become a brute. The conception is better than the workmanship, and the catastrophe, although entirely in the Kilkenny manner, leaves the reader unperturbed. Dr. Nikola finally disappears in the last chapter.

ENCHANTED INDIA: Prince Karageorgevitch. $1.75.

Brief descriptions of the chief cities of India, their most important temples, and characteristic religious ceremonies, with some account of the plague. These papers combined give as good an idea of the superficial aspect of India as may be derived from reading many novels.

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

FRIARS IN THE PHILIPPINES: Rev. Ambrose Coleman, O.P. $0.50.

A plain, straightforward statement of the actual work of the Orders which have done so much in the Philippines, and have been so atrociously slandered in this country during the last year. The author's moderation is extraordinary, and he has written so dispassionately that the book can be given to the most bitter Protestant, Masons excepted, with the certainty that it can afford him no reasonable ground of offence, even although it contradicts what he has been taught to accept as true. The history here embodied is not to be found in any American book on the Philippines, so that the work is indispensable to all writers on any subject connected with the islands, and to all who would talk of them accurately.

GAME AND THE CANDLE: Rhoda Broughton. $1.00.

After discovering that his wife loves another man, the heroine's husband keeps the secret for three years, and then, being on his deathbed, threatens her with disinheritance unless she promises never to marry the lover. She prefers poverty, and discovers a year later, after her betrothal to the lover, that he is an entirely unworthy person, and so discards him. All this is related in the present tense.

GENTLEMAN FROM THE RANKS: H. B. Finlay Knight. $1.50.

A hero who is too fortunate to be happy is the novelty presented in this story. He saves the life of a brother British officer serving in India, and, being introduced to the officer's family circle, wins the entirely undesired affection of his foolish little sister and also the heart of his widowed mother. The girl, being an unseen witness of his declaration of love to her mother, is so angry at its acceptance that she runs away to London, intending never to return, but, being pursued and brought back by her brother, discloses her feelings to her mother under such circumstances that she is led to break her engagement. Incidentally, the author presents good pictures of existing varieties of gamblers and scoundrels of gentle blood.

GILES INGILBY: W. E. Norris. $1.50.

The author's unvarying and apparently invariable charm make this permutation of a series of trite incidents rather agreeable. In the end it is discovered that the hero's mother really was married to his father, the survival of his supposed first wife being of no consequence, as her first husband also survived; the hero becomes a famous poet, the father is suddenly discovered to be rich, the heroine relents, and all live happy ever after.

JAPAN IN TRANSITION: Stafford Ransome. $1.50.

This book has the same relation to the manners and customs of Japan that Mr. Hearn's and Mr. Percival Lowell's bear to the Japanese mind and spirit, being an honest effort to explain and describe them as far as a foreigner can. The author attempts to counteract the influence of the writers who judge the entire nation by a few persons encountered on commercial grounds; and of the travellers who, looking for evil in Japan, have found it and confined their attention to it, and he gives his own impressions with skill.

JENNY BAXTER, JOURNALIST: Robert Barr. £0 os. 6d.

The heroine obtains a place in a newspaper office by selling its news to another paper; enters a lady's house disguised as another lady, an invited guest, and describes a private entertainment, and plays other pranks equally discreditable, always profiting by them. There is said to be a "sixpenny public," and this is the kind of heroine regarded by a successful publisher as likely to please it. The difference between the heroine and the pickpocket and house-breaker dear to the "penny public" does not seem to be worth five pence, but she is the latest result of "cheap reading for the million."

KING'S MIRROR: Anthony Hope. $1.50.

Augustin, monarch of one of Anthony Hope's Utopian realms, is here studied from his early fatherless boyhood up to his marriage eve; and his abnormal relation to his governess, his faithful old prime minister, his nervous sister, stupid brother-in-law, and clever mother, and to his betrothed, is shown with great skill. He himself tells the tale with whimsical humor and piercing insight, especially as to his relations with an American countess who loved him, and an actress who would have had him love her. He finds his "mirror" in the husband of this actress, a man tolerated because of his wealth, as the king sees that his bride tolerates him for his crown. The growth of his mind, as shown in his increasing accuracy of vision, is indicated with extraordinary skill, and the secret of the title is kept until the closing chapters. This is the best of the author's books, although less adapted to find favor with the multitude than the Ruritanian group.

LALLY OF THE BRIGADE: L. McManus. $1.25.

Both hero and heroine are Irish: he, King Louis's soldier, but King James's faithful subject; she, an ardent Stuart partisan. The two play important parts during the months immediately following the death of King James II, and the fighting, the hard riding and the wooing are described with equal spirit. The author has profited by the study of memoirs of the time, and has made his court personages very like the real men and women, and has used the complicated intrigues of the camp as a foil for the honor of his hero.

LETTERS OF BENJAMIN JOWETT: Edited by Evelyn Abbott and Lewis Campbell.

This volume is supplementary to the two already published, and the letters contained in it are arranged, for ready reference, by

subjects,—church reform, education, European politics, and India being chief. A series of detached clever sayings follows, and a portrait, sadly rather than pugnaciously dogmatic in expression, is prefixed.

LIFE OF CHARLES HENRY DAVIS, Rear Admiral, 1807–1877: Capt. Chas. H. Davis, U. S. N.

The subject of this memoir, the oldest Harvard man who fought in the Civil War, sailed with Commodore Isaac Hull in 1823, and, until the day before his death, served his country, either on board ship, in command of a naval station, or in scientific and literary work. He was in active service for the year following September, 1861, and afterwards at the head of the Bureau of Navigation, and superintendent of the Naval Observatory; as rear admiral, he settled the Paraguayan affair of 1868, and was rewarded by attacks proceeding from a political clique, headed by an ex-minister of the United States, whom Lopez had frightened out of the country; took the one vacation of his life in the summer of 1869, and worked cheerfully to the end. He was a model of discreet patriotism, and his correspondence is full of lessons for young officers and for patriots of all ages.

LOST LADY OF OLD YEARS: John Buchan. $1.50.

The "lady" is Mrs. Murray, of Broughton; the hero, a rather sorry offshoot of a good house, who, from sheer admiration of her energetic devotion to Prince Charlie, abandons a course of mercenary treachery, behaves loyally until the rebellion is at an end, and settles down to a life of perfect respectability. Fraser of Lovat figures in the tale, by no means to advantage. The book is written with some force, but is curiously artificial in manner. Were the author a Saxon, it might be fancied that his Scots was a tissue of borrowed phrases, so carefully does he write it.

LUMSDEN OF THE GUIDES: Gen. Sir Peter S. Lumsden and George R. Elmslie. $5.40.

A biography of a man with an extraordinary gift for controlling the various races and diverse believers in India, and forming them into serviceable and trustworthy regiments. The story of his experience is like a series of tales from Mr. Kipling's pen, and the instructions for young officers drawn up in his later years are a treasury of military wisdom.

MAN WITH THE HOE: Edwin Markham. $1.00.

A small collection of verses, technically correct, sometimes highly poetical and widely divergent in sentiment. The composition giving its name to the book rhapsodizes over Millet's picture of a French peasant, viewed with the unpitying artist's eye that saw imperfections most clearly, takes the figure as absolutely true, and arraigns the entire social order and Christianity to answer for difference between the picture and the author's theory of what man might be if he had created and controlled the universe. The disposition of the shepherdless Bellamites to regard Mr. Markham as a prophet and a seer is the result of clever advertising, unconsciously absorbed, and of the generous kindness of some competent critics of style, the two acting on minds unstrengthened by religion.

MR. MILO BUSH: Hayden Carruth. $1.00.

The brief absurdities collected in this volume are, next to Mr. Robert Burdette's, the best things of their kind published in the United States, showing as much discretion in the choice of subjects as cleverness in treating them. They are carefully written accounts of ridiculous scenes or chains of events, never rising to the level of satire, and never descending to coarseness of any species, being in this respect extraordinary in the work of American humorists.

PASSAGES FROM THE DIARIES OF MRS. PHILIP LYBBE POWYS, OF HARDWICK HOUSE, OXON. 1756–1808: Edited by Emily J. Climenson. $5.00.

The writer of these diaries was fourteen years the senior of Fanny Burney, and although her record chronicles some of the same events as the D'Arblay diary, yet its spirit is entirely different, for it is the story of an unimportant actor, not that of a clever spectator. Mrs. Powys travelled much, but not far, journeying from country-house to country-house, to town, to the waters; she saw George III crowned; she heard Sheridan's speech in the Hastings trial and cared not for it; she found herself too refined to like the Arundel marbles; she read novels now forgotten, she led a frivolous but innocent life, and thought for herself about everything that she saw or heard. The volume is priceless to the writer on manners.

PHYSICAL NATURE OF THE CHILD AND HOW TO STUDY IT: Stuart H. Rowe. $1.00.

Minute directions for teachers inclined, either by nature or by a controlling school-board, to ascertain the precise degree of development of all a child's senses. The author does not presuppose much intelligence or originality in the reader, but this may be proper in a book likely to be used by pupils trained in the average normal school. Also, he lays plans only to be executed among parents of extraordinary meekness and frankness, possessed with a perfect conviction of their own absolute ignorance and the teacher's infallibility in matters of dress, diet, and home training.

ROGUES' CONSCIENCE: David Christie Murray. $0.75.

An Englishman and a Scotsman, having stolen Bank of England paper, print and forge notes upon it, enriching themselves and incidentally ruining a Canadian bank-cashier. Some time after, they meet him in the gold regions of the Northwest Prov-

inces, and are so influenced by his simple goodness and his daughter's charms of character, that they return all their booty—an act made possible by their discovery of rich mines. The young lady has an honest lover, whose resolute refusal to join a lynching party is the chief point of interest in the book, next to the devices of the bigger of the two rogues. The original English title of this book was "The Resurrection of Soapy Smooth."

RUPERT BY THE GRACE OF GOD: Dora Greenwell McChesney. $1.50.

Rupert appears in this story, not only as the strange combination of brilliant soldier and student of science that he was, but also as a prince, loyal to the head of his house, steadfastly refusing to encourage a conspiracy to place him on the throne. The hero, Rupert's follower, is brave and boyish, the heroine grave and gentle, quite in the old Waverley fashion. A conspirator, who exercises magic arts, also has a part in the story, which is written in a very good style.

SNOW ON THE HEADLIGHT: Cy Warman. $1.25.

An impartial and unvarnished story of a strike on a great railway, chiefly valuable for the clearness with which it shows the strong mental and spiritual likeness of railway men of all ranks, thus revealing one of the reasons why their occasional contests are so bitter and protracted. The dreary struggles of the "blacklisted" man, the hard fate of those who take the strikers' places, and the pernicious activity of the professional agitator, although not new themes, are treated in a new way, and the ubiquity of the detective is made evident, without undue malice.

STATE TRIALS, POLITICAL AND SOCIAL: Selected and edited by H. L. Stephen. 2 vols. $2.00.

The essence of a hundred Stuart and Georgian novels compressed in two volumes, condensed from Howell, State papers, and other sources. Mr. Stephen has adopted the plan of printing some passages of each trial unchanged, connecting them by summaries so full of characteristic phrases that the unity of the story is not broken, and has produced that very great rarity, an abridgment which is not an insult to the reader's understanding. Among the trials are those of Raleigh, Charles I, the regicides, Alice Lisle, the Suffolk witches, Colonel Turner, Spencer Cowper, Samuel Goodyeere, and Lord Warwick.

WAR IS KIND: Stephen Crane. $2.50.

Matter which would occupy rather less than ten post-octavo pages is distributed through this book in groups of three, four, or even ten lines on one side of a leaf. The paper and the board covers are of a belligerently suggestive leaden-gray; the illustrations, drawn by Mr. W. A. Bradley, are of the Beardsley school, and both the aspect and the contents of the volume indicate a fierce determination to amaze the barbarian and confound the Philistine.

WAR TO THE KNIFE: Rolf Boldrewood. $1.50.

The heroine's refusal to marry him leads the hero to sell his ancestral home and to emigrate to New Zealand, where he arrives in time to plunge into the midst of a war with the Maoris, and their manners, customs, and peculiarities give the book its greatest interest. The author shows the best and worst Maori types, creatures as widely separated as the noble savage of a French eighteenth century romance and the genuine Ashanti of an English journalist. Incidentally he instructs the would-be colonist and traveller in Australia as to the necessary outfit, which has changed since the days of Micawber and George Fielding.

WHEN LOVE CALLS: Stanley Weyman.

Mr. Weyman, as the writer of historical novels, is hardly visible in this book, except in a pleasant chapter of travel through the valley of the Garonne, evidently in search of the scenery for them. The remaining contents are three stories, one a pretty trifle, the other two skilfully constructed schemes of surprise. The controversial element being entirely absent, there is nothing in the book to offend the sensitive, and the stories are models of their kind.

WILLOW THE KING: J. C. Snaith.

A story for cricket players only, all the characters talking and thinking cricket, living for cricket, and, in the case of the heroine, deciding their destinies by cricket. There are few Americans whose understanding of cricket is quite equal to that of "the pavilion cut," but the technical language of the game is as intelligible as any of the "slum" dialects, and is innocent, and there is some fun in the utter insensibility of the heroine's family to anything but cricket.

WITH NANSEN IN THE NORTH: Hjalmar Johansen. $2.00.

This simple narrative contains nothing new, but is worth examining because of its entire lack of art and the opportunity which it gives Mr. Nansen's readers to compare two narratives of one series of events.

Books Received.

ARE CATHOLICS REASONABLE IN THEIR BELIEF? By Michael P. Seter, American College, Louvain, Belgium. Louvain: Polleunis & Ceuterick; New York: Benziger Brothers. 1899. Pp. 177.

THE REACTION FROM AGNOSTIC SCIENCE. By the Rev. W. J. Madden. Second revised edition. St. Louis, Mo.: B. Herder. 1899. Pp. 206. Price, 75 cents.

THE ROMAN COURT; or, A Treatise on the Cardinals, Roman Congregations and Tribunals, Legates, Apostolic Vicars, Prothonotaries, and other Prelates of the Holy Roman Church. By the Rev. Peter A. Baart, S.T.L. Fourth edition. New York: F. R. Pustet & Co. 1899. Pp. 346. Price, $1.25.

MANUAL OF PATROLOGY. By the Rev. Bernard Schmid, O.S.B. Freely translated from the fifth German edition by a Benedictine. Revised, with Notes and Additions for English readers, by the Right Rev. Mgr. V. J. Schobel, D.D. With a Preface by the Right Rev. J. C. Hedley, O.S.B. St. Louis, Mo.: B. Herder. 1899. Pp. 351. Price, $1.25.

SAINT LOUIS. "The Saints." By Marius Septet. With a Preface by George Tyrrell, S.J. London: Duckworth & Co.; New York: Benziger Brothers. 1899. Pp. xvi—233. Price, $1.00.

CARMEL IN ENGLAND: A History of the English Mission of the Discalced Carmelites. 1615 to 1849. Drawn from documents preserved in the Archives of the Order. By Father B. Zimmerman (Fr. Benedictus-Maria a Sta. Cruce), O.C.D. London: Burns & Oates; New York: Benziger Brothers. 1899. Pp. xvi—399. Price, $1.60.

THE EVOLUTION OF THE HUMAN BODY. The substance of a paper read at the Academia of the Catholic Religion, April 24, 1888. By Wilfrid Lescher, O.P. Second edition, revised and enlarged. London: R. & T. Washbourne; New York: Benziger Brothers. 1899. Pp. 32. Price, 20 cents.

EXTERNAL RELIGION; its Use and Abuse. By George Tyrrell, S.J. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1899. Pp. 160. Price, $1.00.